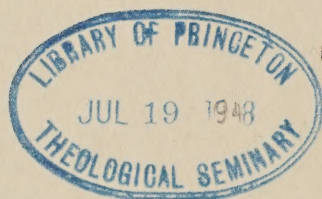


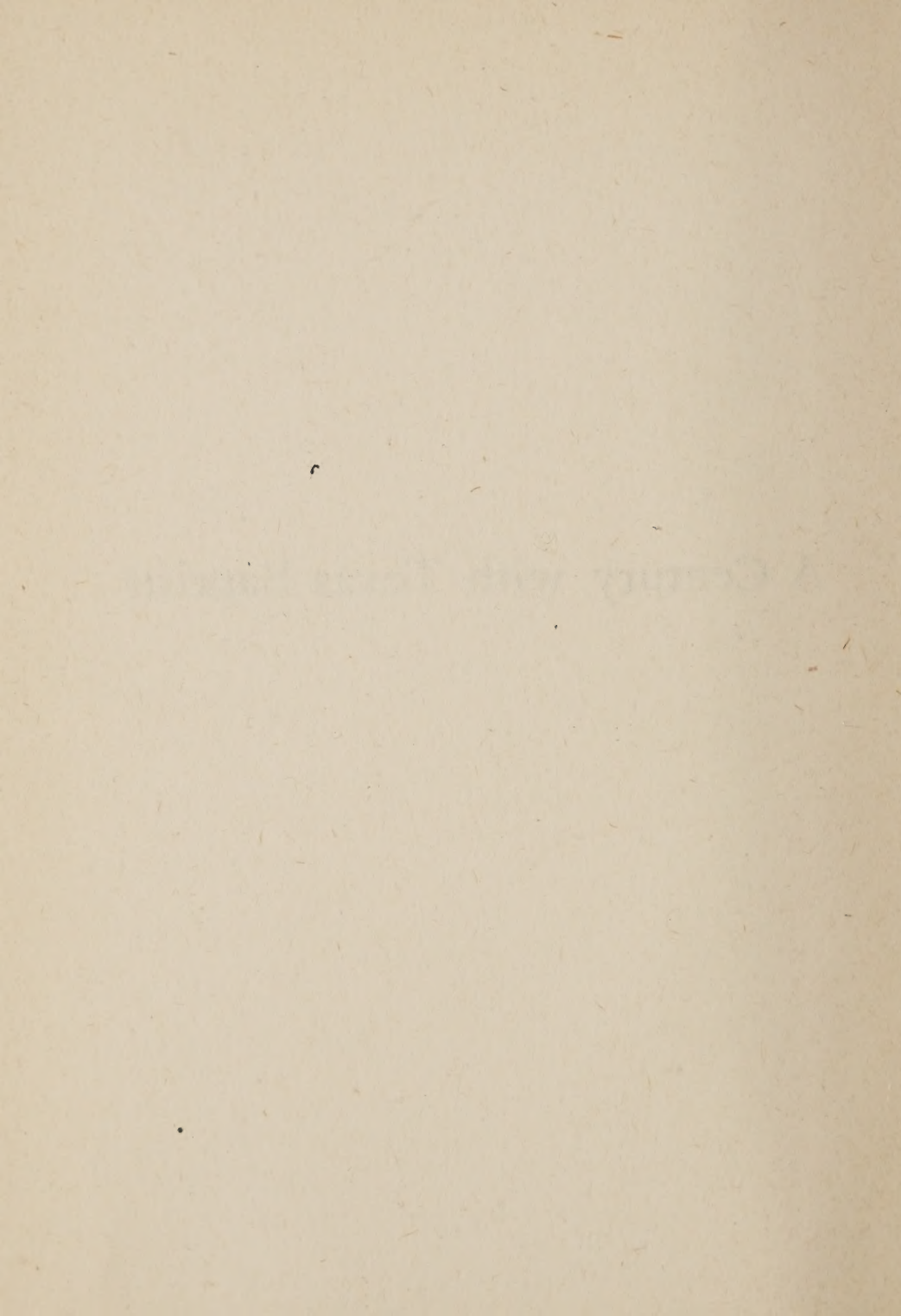
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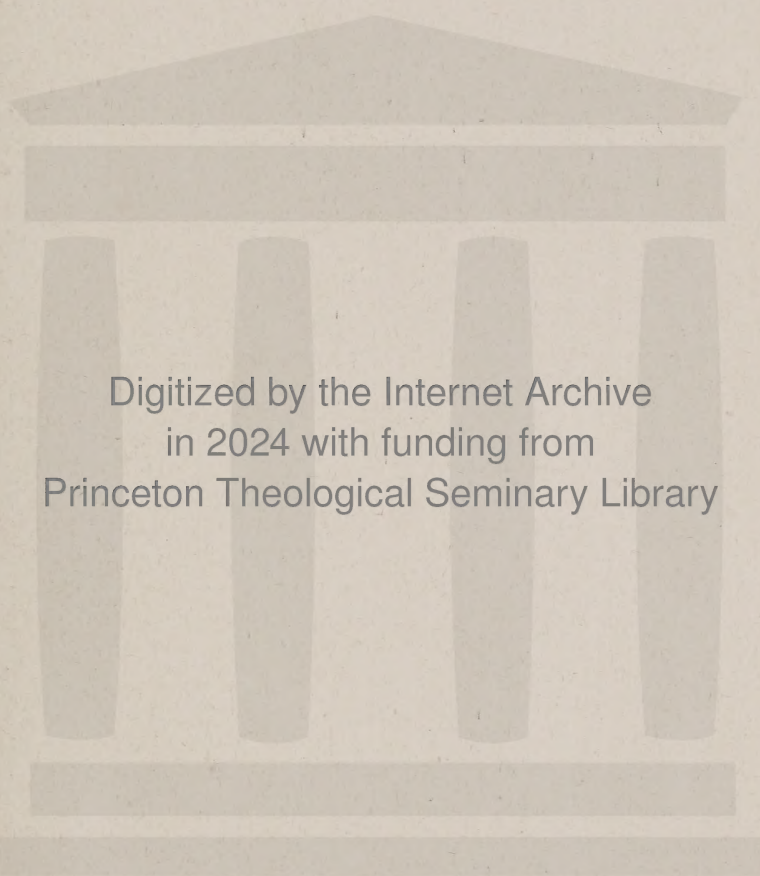
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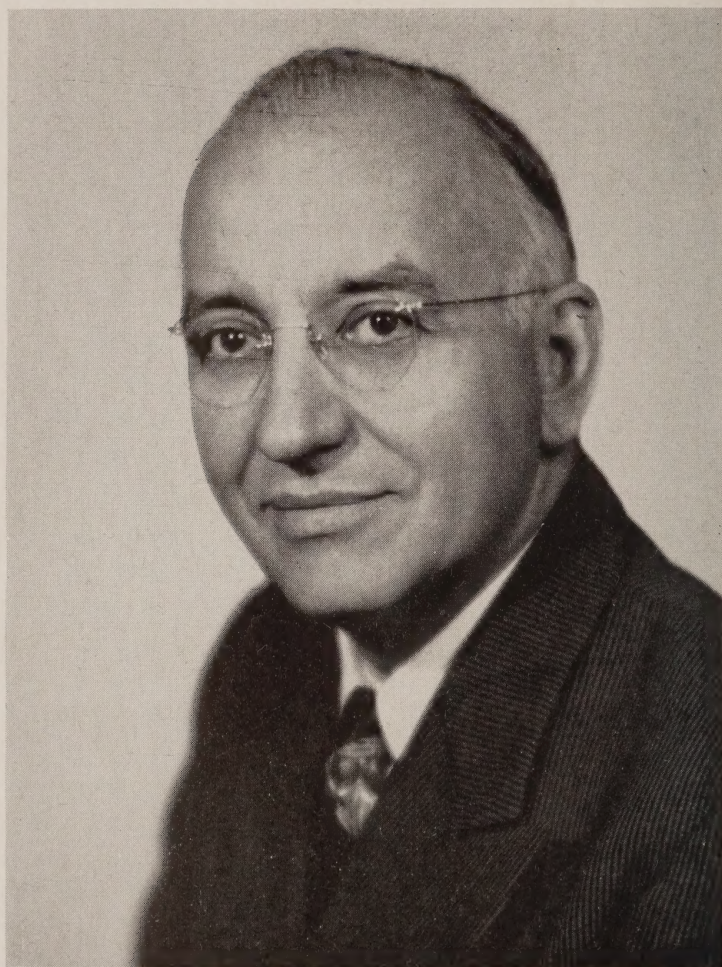
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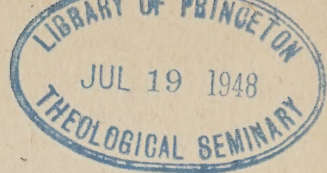


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J. HOWARD WILLIAMS, Executive Secretary
The Executive Board of the Baptist General Convention of Texas.



A CENTURY
with
TEXAS
BAPTISTS

By
JOSEPH MARTIN DAWSON

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PREFACE

In attempting this short history, the author has felt there was an unsurpassed story to tell. But how best tell it? Sidney Smith once insisted that any writer should gaze at Noah, and be brief—as in the ark, crowd a great deal of matter into very small compass. This most desirable brevity had to be recognized at the outset. For the purposes agreed upon, the treatment could not be definitive in the sense of including every fact and detail. That necessity required a high degree of selectivity—the exclusion of all but the most salient elements, a demand which at once compelled not less research but more, and at the same time left the writer regretful in having to omit so much which must remain forever interesting, even invaluable. Not to be forgotten also was Spurgeon's remark, "There is no particular virtue in being seriously unreadable." With all these considerations in mind, this interpretation of a century in the life of a people has been undertaken, and it is put forth in the humble hope that it may in some measure fulfil its intention, and so inform, instruct, and inspire.

JOSEPH MARTIN DAWSON

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CHAPTER ONE

ORGANIZING THE KING'S BUSINESS

I. THE CAVALCADES COME

For days preceding the eighth of September, 1848, if one with keen and far-envisioning eyes could have taken in what was happening, he would have beheld a number of grave men on horseback along the dim, wooded roads and across the prairies, riding singly or in small companies toward Anderson in Grimes County.

A Missionary Exultant

In the forefront might have been seen a man in mid-life—forty-five years old, to be exact—sitting firmly but radiantly in the saddle. That he was a man of foresight and prudence could be discerned from the fact that he took no likely risks. On looking a second time, one could see that he had fastened the large end of a tough dogwood forked stick to the saddle girth and the end of each fork to the cheeks of the bridle, so that if his mustang pony attempted to spring from the ground as high as strength would allow, then descend with its back in a bow and its head between its legs, it could not. The Reverend Z. N. Morrell, styled “the canebrake preacher,”¹ on arriving in Texas from Tennessee in 1835,² had ridden too many bucking mustangs to repeat

¹For a lively account of the religious situation and the pioneer priests and preachers, see *The Texas Colonists and Religion—1821-1836*, by Wm. Stuart Red.

²Morrell was preceded to Texas by the Rev. Joseph Bays, a missionary from Ohio, who took up his residence in Austin's Colony in 1830, a man who administered physician's care to Moses Austin at Hugh McGuffin's in Louisiana near Camp Sabine in 1820. Without consent of the Spanish authorities, Bays preached from time to time, often in the home of Joseph Hinds on the Texas side of the Sabine River, where he baptized Billy Cook, former Universalist minister. Once while Stephen F. Austin was on a state errand to Mexico City, Bays was arrested for preaching, but clubbed his captors at San Marcos and fled back to the Sabine. After the war President Houston made him Indian Commissioner.

the experience which he, in frail health, had while recently missioning on Chambers Creek, when, omitting the stick, his hat flew off, his umbrella sailed, his saddlebags took wings and he, growing limber, fell bruised, shocked, and later into a violent fever. Long in perils of Indians and Mexicans, in perils of ruffians and robbers and bears, in perils of heretics and derelicts, in perils of rivers, of cold, drought, and hunger, he had evangelized over most of the settlements. He had established the first regular Baptist church to be known in Texas³, at Washington-on-the-Brazos in 1837, and had on December 11, 1844 constituted the church at Anderson, still called Antioch, which he now approached with such prideful feelings of anticipation of a general convention to be formed there. As he rode along in the September sunshine, he exclaimed: "Far more has been accomplished than I and the little bands that met me in 1836 anticipated could have been done in the space of time." He reflected on the gracious fact that, following close upon the heels of the Indian and buffalo, the standard of the cross had been planted wherever the smoke of the white man's cabin rose toward the heavens. Warm hearts now yearned for the scattered churches and widely separated associations to be banded together, so that they might attempt great things for God and expect great things of God. He exulted in that what he and his fellow husbandmen had sown in the wilderness was about to blossom as the rose.⁴

³Daniel Parker immigrated his Pilgrim church of Predestinarian Baptists from Illinois into Austin's Colony in 1834, and the Providence Primitive ("Hard-Shell") Church was organized on the Colorado River, near Bastrop, March 29, 1834.

⁴On preaching his first sermon in Texas at Nacogdoches in January, 1836, Morrell took for his text Isaiah 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, blossom as the rose." He rode into the town to see a large crowd of Americans, Mexicans, and Indians, different tribes gathered in the market place. Dismounting, he vaulted to the sills of an unfinished building, called loudly, "O-yes, O-yes, O-yes, everybody that wants to buy without money and without price, come this way." Following the sermon of one hour, the crowd adjourned in joyous tears.

An Educator's Apprehension

Others of those men wending their tedious way toward Anderson that day perhaps sat far less easily in their saddles. One gentleman of refined demeanor unquestionably carried a particularly anxious heart. He was Dr. Henry L. Graves, of whom his contemporary, Editor J. B. Link, wrote, "Baptists have never had in their ranks a purer, a more humble and truer man." A scholarly but not a brilliant leader, in the mature judgment of most of his brethren, he but lately had come from Georgia to be the president of Baylor University. He journeyed now with deep solicitude in quest of wider, more adequate, sustained support of the newly-born institution, chartered by the Republic of Texas, February, 1845, a few months before the country's annexation to the United States, its habitat Independence. It stood on such a slender foundation that he wondered whether it could possibly survive. How could trustees, accepting the largest bid for location—that of Independence offering but \$7,925, mostly in lands valued at seventy-five cents an acre—hope, on such a basis, to build a university? Was this proposed convention likely to render sufficient aid? He prayed importunately.

A Crusader's Concern

Not less tensely jogged Rufus C. Burleson. The tall young man of twenty-seven had perhaps impaired his health by too diligent study in the schools of Kentucky, but none could fancy that he drooped, stoop-shouldered, but rather sat straight up in the saddle, his abundant shock of raven hair wind-blown and his black piercing eyes looking directly ahead. Upon landing in Galveston a short six months

ago,⁵ this missionary of the Southern Baptist Convention Domestic Board had fallen on the sandy beach and prayed, "O God, give me Texas for Christ, or I die." In the pastorate of First Church, Houston, his predecessor, William M. Tryon, had died of yellow fever while ministering to the hundreds of victims. To the mind of passionate Burleson, "the King's business required haste." So strongly did he think this that he arose each morning at four o'clock to pursue his studies for a more efficient ministry, spent the morning in teaching, the afternoon in visitation, and the evening in preaching.⁶ "Even so, Lord Jesus," he importuned, "come quickly." Would this convention awake to the urgent demands for meeting the deplorable spiritual destitution? What would it have to say about missions?

A Pastor's Anxiety

In order to have all things ready for the gathering, westward had ridden, days before, J. W. D. Creath, pastor at Anderson's Antioch Church but representing his church at Post Oak Grove. He also was an appointee of the Southern Domestic Board, who had arrived at Galveston in 1846 from Virginia, with three other notable missionaries. He did not know it, but he was destined to live the remainder of his days in the saddle, riding, riding, ever riding westward to constitute more and more new churches and counsel with converts. One could well imagine he tended to fret today; for upholder of sound doctrine, earnest defender of the faith, he had lived in the worldly town of Huntsville⁷

⁵See author's volume. *The Spiritual Conquest of the Southwest*, Book Four. "What Happened Under the Touch of a Powerful Hand," pp. 91-115. Upon organizing in 1837 the church in Washington appointed a committee to correspond with mission boards North and East in solicitation of missionaries. Jesse Mercer of Georgia read the appeal and responded with \$2,500 through the American Baptist Home Mission Society. When the Southern Baptist Convention came into being in 1845, its Domestic Board undertook to supply the demands.

⁶Burleson's unpublished diary of the period, in the Texas Room at Baylor University, records his activities and aspirations—a document most stirring to any reader.

⁷This worthy city subsequently was regarded as a Baptist center, and is today the seat of culture for its area.

and in a region of mixed opinions held even by his own people called Baptists. Doubtless he found himself unable to feel so well assured as the brethren from Union Association. Conceivably he had heard how an interdenominational committee at Independence succeeded in protecting the community against impostors. He had learned, too, about the ousting of T. W. Cox from the pastorate of Clear Creek by Tryon, Huckins, Byars, and others who discovered that the minister shared the views of Alexander Campbell. He had known of Z. N. Morrell's consummate skill in exorcizing antimissionism from Plum Grove Church.⁸ He sensed a growing strictness in the administration of the ordinances where for a time they had been loosely handled. But variant sects crowded into the country, threatening to impair the integrity of a scriptural order. To win, in his judgment, Baptists must adhere to a positive faith, an austere morality, a distinct separation from the world. Would the Convention help to fix standards? Could it aid in maintaining orthodoxy?

Giants from All Corners

On the eve of organization, from the newest association of Baptists on the reaches of the upper Trinity River, came the Reverend N. T. Byars, armorer to General Houston in 1836, in whose blacksmith shop at Washington-on-the-Brazos the Texas Declaration of Independence was adopted—a South Carolinian with slight education but of boundless energy, apostolic in his zeal for extending the kingdom. Of kindred spirit, though superbly trained, rode in R. E. B. Baylor, six-feet-two, habitually clean shaven, from the Baptist cradle country, Union Association—a Kentuckian, once

⁸According to Morrell's own account in his *Flowers and Fruits*, pp. 153-155, upon Deacon William Scallorn of Plum Grove, in February, 1842, writing of serious division over the question of missions coming up at the next conference of the church, the missionary raced fifty miles on a borrowed pony to reach the scene in time to preach three sermons, which saved the church from siding with antimissionaries.

congressman in Alabama, lately congressman in the Texas Republic, more recently one of the authors of the Texas State Constitution, a judge by day and an evangelist by night throughout the far-spread settlements. Out of the West came messengers from the Colorado Association, organized in November, 1847, with the flaming Virginian, Richard Ellis (first missionary Baptist preacher ordained in Texas)⁹ moderator, and for secretary, Deacon Thomas J. Pilgrim, a New Yorker, who had founded the first Sunday school in Texas at San Felipe de Austin in 1829.¹⁰ Heading the delegation strode forth the mighty R. H. Taliaferro, pastor of the newly organized First Baptist Church, Austin. From the piney woods and Red Lands dismounted militant riders out of the Eastern Missionary Association, whose antimissionary agitators were held check by Moderator Lemuel Herrin, a Welchman from Tennessee, strongly seconded by Missionary Jesse Witt, valiant from Virginia.

Fifty-five Immortals

So, from the four district associations—North, South, East, West, covering a territory larger than four of the largest states in the Union—arrived fifty-five representative men from twenty-two of the thirty-five existing Baptist churches to answer roll call, to have their names set down, hardly aware that these would be read generations after in minutes yellowed by age. Twenty messengers chosen by their respective churches could not be present, but their names were recorded. The names of the participating churches symbolized the historic fabric of Texas—Independence, Washington, Providence (Washington County),

⁹Not to be confused with Judge Richard Ellis from North Texas, near Red River, who presided over the assembly in Washington on the Brazos when the Declaration of Independence was adopted.

¹⁰This Sunday school was closed by the officers on grounds of its violating the *empresario's* contract to recognize none but the Catholic Church, though Pilgrim is reputed to have established another Sunday school at Wharton soon afterward.

Dove, Houston, Rocky Creek, Post Oak Grove, Antioch (Anderson), Concord, New Year's Creek, Matagorda, Gonzales, Plum Grove, Austin, Cuero, Bedias, Mount Gilead, Galveston, Hamilton, LaGrange, Bethany, Providence (Burleson County).

II. THE MESSENGERS CONVENE

That these grave and reverend men were not overconfident is revealed in their strange, almost diffident behavior. The appointee to preach the sermon, Dr. H. L. Graves, of Independence, steadfastly declined; then his alternate, Elder Noah Hill, of Matagorda, refused to preach. Other talented brothers, upon being asked, would not consent. Z. N. Morrell said there were more tenderfooted Baptist preachers present than he had ever seen assembled; that he thought it was because this was the most learned body ever convened in Texas up to the time and they all dreaded possible failure, with loss of reputation, but that upon his being requested he undertook to preach because he had no reputation to lose! He selected for a text Isaiah 9:7: "Of the increase of his government and peace there shall be no end." The sermon produced high enthusiasm.

Notwithstanding his failure to preach, Dr. Graves was chosen president. For vice-presidents the convention elected J. W. D. Creath, Hosea Garrett, and James Huckins. J. G. Thomas was acclaimed recording secretary; R. C. Burleson, corresponding secretary; and General J. W. Barnes, treasurer.

Christian Education Championed

President Graves must have felt reassured, for he received satisfying evidence of support from a committee on Christian Education which brought in rousing recommendations in behalf of Baylor University, which were ardently

advocated by the unlettered as well as by the more scholarly on the floor, especially as to contributing to the education of the ministry.¹¹ James Huckins, having given up his Galveston church, accepted reappointment to go on the field for Baylor to raise funds.

All Missions Pledged

Nor could young Burleson be sorely disappointed in respect to soul-winning. The report on missions included the words, "Resolved, that we most highly approve of and deeply sympathize with foreign missions, and will assist by our humble prayers and incessant efforts." Another report stressed the inadequate means for supplying the demands in the evangelizing of Texas, appealed also for the slaves in the homes and on the plantations. True, the receipts from the churches seemed to belie these zealous declarations, for the statistics showed: collected for general purposes, \$71; for China Missions, from Matagorda Church, \$11.50; and for African Missions, from the Negro members of the Matagorda Church, \$11.50. It may be the meager total of \$94 indicated just how great was the need for co-operative effort through a convention which essayed to "elicit, direct, and combine" the resources of the whole body of Baptists.

Doctrinal Soundness Sought

Pastor Creath and others, so intensely concerned for indoctrination, partially realized their desires for reinforcement when it was gingerly voted to start a state Baptist paper, although neither the money nor the editor for it

¹¹The minutes, of which 1,000 copies were printed, present the proceedings in fair detail, together with eight reports in full, as follows: constitution, Hosea Garrett of Providence, chairman, with Burleson, Huckins, Graves, Creath, Ellis, Baylor, Chandler, Blount, Horton, and Thomas; on establishing denominational paper J. W. Barnes of Antioch; foreign missions Z. N. Morrell of Colorado Association; distribution of Bibles, D. S. Terry of Houston; domestic missions, Jesse Witt of Hamilton; black population, Noah Hill of Matagorda; rules and order, report unsigned.

could be located and must await further development. Meanwhile these guardians of the faith once for all delivered to the saints girded their loins for whatever tussles they might encounter, with heretics among the active Methodists, the disputatious Campbellites, the aggressive Mormons, the astute Catholics, Baptist alien immersionists, open communionists, or whomsoever.

Constitution True to Standards

Whatever the issues and personalities in the State Convention that momentous day, it must be conceded that the constitution adopted expressed the will of religious statesmen. Comparison with the constitution of the General (Triennial) Convention of Baptists, organized at Philadelphia, May 18, 1814, and with that of the Southern Baptist Convention constituted in Augusta, Georgia, May 8-11, 1845,¹² impresses one with the substantial heritage these pioneers derived from older ventures in the states. But they were not slavish-minded in following prior patterns.

The objects sought, they wrote, "shall be missionary and educational, the promotion of harmony of feeling and concert of action in our denomination and the organization of a system of operative measures to promote the interest of our Redeemer's Kingdom within the State." These messengers to a purely deliberative body emphatically asserted the integrity and independence of each church, disclaiming any right of the Convention to dictate, as shown in the twelfth article: "The Convention shall never possess a single attribute of power or authority over any church or association . . . avowing that cardinal principle that every church is sovereign and independent." Thus a company of men who had struggled through *empresario* days and fought

¹²See *A History of the Baptists in the United States*, by A. H. Newman, pp. 393 and 449-467.

through the Revolution for complete religious liberty¹³ now threw up every proper safeguard against any possible ecclesiasticism that might smack of popery or synodical or bishopric control—theirs the conviction that only Jesus himself is Lord over the individual conscience and Head of the church.

III. CO-OPERATION LAUNCHED

The decade which followed demonstrated the wisdom of the Texas Baptist founding fathers but failed to produce a paradise in the wilds.

Could Baylor University Live?

The severest test of the co-operation techniques applied to education. James Huckins' exhaustive five-year canvass on horseback over the cattle trails of the whole state for Baylor University yielded a final subscription of \$32,000, with a net cash accumulation of \$1300! "He meagerly paid himself for his service, [and] it became necessary for him now and then to make a draft on his own slender income to enable the college to keep going."¹⁴ Despite the scantiness of funds, the university added a law department in 1849, with Abner S. Lipscomb at the head. But finances rocked along so desperately that in 1851 Henry L. Graves tendered his resignation. His administration, however, had not entirely failed, for it had called out two ministerial students, J. H. Stribling and D. B. Morrill, both of whom immediately entered upon vastly effective missionary labors. Alas, notwithstanding, the distressing rumor raged throughout the bounds of the Convention that Baylor University was about to disband, give up the ghost.

¹³See author's chapter, "The Protestants of East Texas" in *East Texas: Its History and Makers*, Vol. 2, pp. 694-695.

¹⁴*A History of Texas Baptists*, by B. F. Riley, page 82. See also J. M. Carroll's *A History of Texas Baptists*, pp. 226-243.

Burleson Takes Over

Dr. Rufus C. Burleson succeeded Graves and characteristically proceeded with vigor. Introducing important changes at once, he assigned the women to a separate department, under the direction of Horace Clark, principal. Burleson announced in 1853: "The endowment of the presidency is completed to \$10,000 and \$8,000 raised on the chair of natural science, with a student body of about 160." In 1854 he boasted: "Our institution is almost the only one in the State that has not been subject to great fluctuations and changes of prosperity and adversity; its progress has been gradual, permanent, and upward." The total property valuation had climbed to \$40,000. General Sam Houston, United States Senator, had offered the free use of his large and well-selected library, which afforded peculiar facilities for students. A revival swept through the institution in 1855, otherwise a lean year, particularly in crops and stringent in finances. In 1856, President Burleson recruited the faculty with Dr. D. R. Wallace, sciences, French language, and literature, and G. L. Morgan, mathematics. In the women's department, Principal Clark added Mary R. Davis, history, rhetoric, and English literature; Mary R. Graves, mathematics and natural science; and Agnes Steinhauer, French, German, drawing, and painting, but there was no teacher of music as yet. The enrolment of the women's department had reached 110, as against 150 in the men's department. In 1857 the law department acquired Hon. R. T. Wheeler, Hon. R. E. B. Baylor, and William P. Rogers, Esq., who together with Professor Abner Lipscomb taught a total of thirty-three students as against thirteen the year preceding. By 1859, Baylor's enrolment had soared to 401, and two new rock buildings were planned. The year 1860 marked a still further advance, in the words of J. M. Carroll, "the greatest year in the history of old Baylor."

The Crisis

The next year the desolating Civil War ruthlessly descended. Woeful to admit, also a violent war within Baylor itself broke out! President Burleson and Principal Clark could not agree. They quarreled bitterly. After a dramatic reconciliation in the Independence Church, they soon resurrected the buried troubles. Threats from the trustees to dismiss everybody concerned, "from the president to the last professor," availed nothing. At long last, on a night in May, 1861, President Burleson, his entire faculty and all members of the senior class departed, to join up with Waco University, an institution fostered by the Waco Association (organized in 1860), known at the time as Waco Classical School and presided over by John C. West, later to be nurtured by a rival Convention which functioned in North and East Texas.

IV. DISAFFECTION SPREADS

Co-operation over the whole area of Texas had lasted but five years. At Larissa, Cherokee County, in November, 1853, certain Baptists charging that the State Convention was devoting a disproportionate amount of means and effort to the West to the neglect of the East, organized the Texas Baptist General Association. In its constitution it differed hardly any from the State Convention. In doctrines and polity Texas Baptists were not divided, but only in policy. In May, 1855, at Tyler, the name was changed to the Baptist Convention of Eastern Texas, a title retained for several years. Pastor G. G. Baggerly of Tyler had been the fomenting factor in this breach since the Huntsville Convention in 1850, and grew extremely vocal at the Marshall Convention in 1852. Immediately after, he projected another Baptist college, located in his home town, of which he became president, but was quickly succeeded by J. S.

Bledsoe. The new convention on the whole pursued a non-belligerent program, achieving during the Civil War a marvelous ministry to the Confederate soldiers through its chaplains in the Trans-Mississippi department. It numbered in its ranks many preachers of parts and laymen of distinction. Among these was young M. V. Smith, a South Carolinian by birth, ordained by the mighty J. H. Rowland and assigned to work among the soldiers in Arkansas and Louisiana. Churches on the border of the older State Convention, such as Waco, organized by N. T. Byars in May 31, 1851,¹⁵ wavered between the two bodies for a time, then more definitely affiliated with the new one. Waco in particular was important, because it fostered the Classical School, which became the nucleus of Waco University, to which President Burleson and his faculty removed in 1861. Two powerful laymen here, General J. W. Speight and Judge John C. West, greatly influenced the school situation.

V. SHADOWS DIM SUNSHINE

General Sam Houston Joins Up

In 1854 all rejoiced in the addition of General Sam Houston to the ranks of numerous useful laymen. Dr. Burleson baptized him in Little Rocky Creek, near Independence, on November 19 of that year. In the national capital, where he served in the Congress as senator from Texas, under the preaching of Dr. George W. Samson, he was brought to decision; but it was known that the constraining Christian

¹⁵Judge R. E. B. Baylor, while holding court in Waco, preached the first Baptist sermon in the town. At the Huntsville Convention in 1850, some debated the wisdom of expending as much as \$75 on this mission field, but Rev. N. T. Byars was assigned to it, and on May 31, 1851, organized the First Baptist Church in the crude Methodist meeting-house. For a full account, see *A World-Visioned Church*, a history of the First Baptist Church, Waco, by Frank E. Burkhalter (300 pages), Broadman Press, Nashville, Tenn.

influence of his devoted wife, Margaret Lea,¹⁶ led to his open confession of Christ in her home church at Independence. Henceforth he proved "a regular attendant upon preaching and prayer meeting services, on district associations and state conventions, both of which he addressed upon such topics as temperance, education, and work among the Indians . . . a liberal giver, as when he made a special contribution of \$350 to Baylor during a campaign in its behalf and gave generously of his time in service on the advisory board of the institution."¹⁷

James Huckins Departs

The State Convention suffered a severe loss when in 1860 James Huckins departed for Wentworth Street Church, Charleston, South Carolina. For twenty years he had toiled in Texas and belonged to the illustrious trio, Tryon, Baylor, and Huckins, the founders of Baylor University, the organizers of Union Association, and most successful propagators of the faith. Of the three, William Milton Tryon, of New York, a graduate of Mercer University and appointee of the Southern Baptist Domestic Board, has left the most endearing tradition. He of all worked hardest for the establishment of the university. Upon applying for the charter in 1845, he unselfishly wrote in the name of Baylor over Baylor's protests. Huckins, however, wrought ably and indispensably, and Baylor's labors were versatile and far-reaching.

¹⁶It is known that while governor of Tennessee, Houston suddenly disappeared from the governor's mansion, abandoning his office and his wife, Elizabeth Allen. From him she secured a divorce. During his years of seclusion among the Cherokee Indians, in what is now Eastern Oklahoma, he lived with Talahina, the daughter of an Indian chief. Following her death and immediately after the great victory of San Jacinto, it was in New Orleans, where he had gone for treatment of his wounds, that he met Margaret Lea, a young Baptist woman of rare consecration. Upon their marriage she became the strongest human factor for good in his life, enabling him to make the greatest comeback perhaps in all history.

¹⁷"Laymen and Their Work" by Professor Frank E. Burkhalter in *Centennial Story of Texas Baptists*, page 247.

Texas Secedes

Secessionists having dragged Texas into the Confederacy, the state floundered ever deeper into financial depression. Its manpower was weakened and organized Christian endeavor was disrupted. General Houston, radically opposed to the course and on account of his attitude was impeached as governor, afterward retired to his Huntsville home to die of a broken heart, July 16, 1863.¹⁸ Only two missionaries remained on the field. *The Texas Baptist*, edited by G. W. Baines, with J. B. Stiteler as assistant, published at Anderson since 1854 and supported by both conventions, suspended in 1860. The editor, elected to the presidency of Baylor, retired in 1863 in favor of Dr. William Carey Crane, who was brought from Louisiana to rescue the sinking school.

Eastern Flourishes, Wanes

In the upper sections of the state the Eastern Convention carried on hopefully. After a period in which strong churches like those in Paris, Marshall, Bonham, and in the counties of Dallas, Freestone, and Navarro had begun to flourish, it seemed for a time that North and East might soon outstrip the South and West. It should be remembered that conquering Protestantism began its triumphant march through Texas along the banks of the Red River, moved thence to the Red Lands and next to the Brazos. The Methodists first invaded the virgin territory at Jonesboro (possibly called Pecan Point) on the Red River as early as 1815. The forerunner, the Rev. William M. Stevenson, established there a society or beginnings of a church the following year. In a Methodist home, that of Daniel Davis, General Sam Houston first slept in Texas

¹⁸Sam Houston was buried at Huntsville, whereas, his wife, Maraget Lea Houston, was buried at Independence, where the two resided for most of their married life. A prevailing plague at the time of her death accounted for their not being buried together.

after crossing the river in 1832. It was at Nacogdoches that the Rev. Sumner Bacon, one of the most illustrious of the pioneer preachers, in 1829 began labors which extended over the whole of East Texas, resulting in a Presbyterian church at San Augustine (1836), and a presbytery (1837). The Episcopalians seemed to have got under way in the region of Nacogdoches and San Augustine about 1848, the same year as the Baptist State Convention at Anderson. Disciples of Christ, a vigorous denomination, organizing first in Ellis County, appeared on the scene in an organized capacity after the Civil War but far earlier pressed their battle, mainly in East Texas. After the Texas Revolution the Catholics dwindled in the wide domain, and Baptists speedily rose to a dominant position.¹⁹ But under the conditions of war, Baptist schools at Tyler and Ladonia shared the disastrous fortunes which prevailed elsewhere. Demoralization ruled from Red River to the Gulf, from the Sabine to the Colorado, bringing the Baptists to the brink of despair as to their churches and institutions.

¹⁹For a detailed account of the rise and progress of the churches in this section of the state, see the author's *The Protestants of East Texas*, Vol. II, *East Texas—Its History and Its Makers*. In respect to Disciples, see *Disciples of Christ in Texas*, by Chalmers McPherson, 1920; Methodists, *History of Methodism in Texas*, by M. Phelan; Presbyterians, *Southwestern Historical Quarterly*, October 1, 1915; Episcopalians, *History of Protestant Episcopal Church in Texas*, by Dubose Murphy.

CHAPTER TWO

REUNITING A DIVIDED HOUSEHOLD

I. THE PLIGHT OF A PEOPLE

The nation had been rent apart. The victorious North vaunted itself over the stricken South. Bankrupt, crushed, the whole country bled. Union carpetbaggers swarmed in to take over the rule. One hundred forty thousand former Negro slaves stalked sullenly or swaggered insolently through the state.¹ Farmsteads grew up in weeds. Business stood disrupted, exhausted. Homes lay broken, filled with sorrow. Schools failed to open. All churches deteriorated; many became extinct. Very desolate social areas greeted the vision of the preachers and missionaries who would resume Zion's march. What could the Baptists do?

H. Clark, corresponding secretary for the State Convention, wrote in his report to the session held at Anderson, September 30, 1865: "Never has this duty been performed under circumstances like those that now surround us."² The year commenced under the pressure of a war unsurpassed in its magnitude and involving in its issues the independence of our people, their wealth, and in a great measure their dignity and happiness. The anxiety of the public mind while these issues were pending, its agitation, when the probability of an adverse decision grew into a terrible

¹A widely read book by "Ariel" argued that the Negro is a beast. This intensified racial antipathies. At first it was thought best to retain Negro believers, as had been the custom, in the membership of the white churches, or at least supervise their church activities. Supervision, however, lent itself to carpetbagger control, and it was abandoned for autonomy among the Negroes. This policy turned out to be one of the greatest favors ever conferred upon the Negroes, a benediction peculiar to the South, resulting, it is believed, in their more pronounced progress.

²For a vivid account of life in Texas following the Civil War, see *Dr. J. B. Cranfill's Chronicle*, chapters depicting his boyhood in Gonzales, Bastrop, and Gatesville, an autobiography which illumines the religious scene.

certainly, and the doubt and distress necessarily accompanying the upturning of the foundation of our social system, have paralyzed to a great degree all benevolent enterprises, and suspended midway our best matured schemes for the objects for which this Convention was organized."

So much the good man was forced to set down in gloom. But straightway he rose up to assert the undiscourageable faith of his fellow Baptists: "The Christian, however, cannot be bereft of the conviction that no plan or purpose of Almighty God can be defeated—that in the midst of the turmoil and strife, incident to human affairs, the mind of God is serene, the virtue of the Atonement is unimpaired, human instrumentality preserves its place in the divine economy, and the will of God concerning the redemption and salvation of man is being accomplished. He works with us for our happiness, and without us for his own glory. But with us or without us the will of God is done. Let us continue then, although the clouds may lower and the storms of temporal adversity assail us, to seek a place as humble co-workers with him in the spread of divine truth, and in the intellectual and spiritual growth of the human race."

II. SUNDERED DENOMINATION

Alas, invincible faith confronted conditions inside its own ranks quite as disconcerting as those to be seen in the devastated commonwealth. "A man's foes," warned the Saviour, "shall be they of his own household." Organic union among the Texas Baptists, we have already seen, broke down as early as 1853 when another convention came into being in East Texas. Again, unity had suffered a terrific wrench when President Burleson and faculty departed from Baylor University at Independence in 1861 to take over Waco University. The war did nothing to heal these breaches. Instead, despite some most commendable

fraternization among prominent leaders in the opposing camps, enmity tended to develop, along with inevitable criminations and recriminations, which alarmed brothers concerned for good will.

The Old Convention

The Texas Baptist State Convention endeavored heroically to cope with the stupendous demands. The notable personnel with which it began in 1848 continued its superb leadership for more than a score of years. The first president, Henry L. Graves, remained in that office. His devoted coadjutors, J. W. D. Creath and Horace Clark, principal and later president of Baylor Female College, were re-elected G. A. & C. S. respectively year after year. The great names of J. H. Stribling, G. W. Baines, R. E. B. Baylor, Hosea Garrett, James W. Barnes, A. G. Haynes, Z. N. Morrell, P. B. Chandler, J. A. Kimball, and R. H. Taliaferro constantly recur in the records of achievements. To them had been added others equally illustrious, such as M. V. Smith, William Carey Crane, J. S. Allen, Frank Keifer, F. M. Law, and J. B. Link.

Never at any time was the Convention able to maintain complete harmony. At the annual meeting at Independence in 1866, yielding to widespread dissatisfaction over the original money basis of representation (five dollars annual membership, twenty-five dollars life membership), it was unanimously voted that representatives from associations and churches should henceforth be proportionate to the number of members, each entitled to a minimum of one messenger and one additional for every twenty. Complaints against the board of directors for laying out expenditures on the basis of anticipated income caused the Convention to instruct the managers to hold themselves strictly to cash amounts in hand at the beginning of each year. While this ministered to prudence, it sorely hampered in arrangements

for supplying missionaries to clamant fields, and it deplorably augmented the volume of loud cries of neglect, arising particularly in East and North Texas, while at the same time it arrested progress in the West.

More distressing still was the factional strife which sprang up in the body over the habitat of the Baylors. One group strenuously argued that the schools could never prosper in the isolated village of Independence, while the other even more vehemently contended that neither law nor reason allowed removal. At the Galveston convention in 1869 the debate reached the zenith of acrimony, but happily turned brotherly in the agreement that further discussion of the subject was inexpedient and that the churches reconsecrate themselves to the big missionary task to the limit of their ability.

The New General Association

Meanwhile, insurgent Baptist forces of North and East organized at Chatfield, Navarro County, July 17-20, 1868, the Baptist General Association of Texas. This sounded the tocsin of a far more active denominational warfare within the state. "The Baptist Convention of Eastern Texas, after a struggling existence of years, with some omissions of its annual sessions, in 1867 found itself in a precarious condition."³ D. B. Morrill, its zealous, sacrificial president, died that year at Ladonia—died in the act of preaching to a revival crowd assembled about his cot. The really militant men of the region, catching up the falling mantle of Morrill, determined to carry on with more vigor and a greater concert of effort. The firmness of their determination might have been symbolized in the fact that at the moment the First Baptist Church, Dallas, after re-

³*A History of Texas Baptists*, by B. F. Riley, page 185. The historian remarks, page 186, that much of whatever activity among the churches of the region could be discovered was directed against the State Convention.

peated failures beginning twenty years before, was being constituted under the inspiration of a mighty layman, Colonel W. L. Williams. The relative measure of resolution in the new state body as compared with that in the old one might have been further indicated in the fact that after many similar efforts put forth in San Antonio, no Baptist church had as yet been established there. Evangelistic fervor in the North could not longer be restrained.

The Baptists' pulling apart, insofar as it affected the state as a whole, displayed itself plainly by what happened in the first session of the Baptist General Association. Waco University captured the body, assuming its guidance and control. The officers elected consisted of General J. E. Harrison, president, Waco, the institution's trustee; W. C. Buck, vice-president, a faculty member; R. C. Burleson, corresponding secretary, Waco University's president; General J. W. Speight, treasurer, president of the university's trustees. The report on Christian education strongly commended Waco University, as would be expected, from its chairman, M. B. Hardin of Waco. All this could but accentuate the rivalry with Baylor University at Independence, under the care of the State Convention. When the Association set up three boards, it located one of them, that on Bibles, colportage, and education, at Waco. This board was composed chiefly of Waco members. The other two boards were: Sunday School, located at Marshall; Missionary, located at Ladonia. What was eventually to become known as "the Waco policy" was evidently to dominate the Baptist activity in this up and coming section of Texas. This need not be interpreted as deliberate ill will, but viewed as the outworking of a religious democracy.

Great souls were enrolled in the new body. In addition to those from Waco were to be recognized William B. Featherston, head of the Baptist school at Ladonia; R. C.

Buckner, pastor at Paris; W. E. Penn, already a prince in Sunday school work, later to become the premier evangelist; Josiah Leake, pastor at Waxahachie; S. E. Brooks, father of Samuel Palmer Brooks and many others well known in the annals of Texas Baptists.

The territory embraced in the Association was defined by R. C. Buckner as extending three hundred miles east and west and two hundred twenty-five miles north and south, including a large number of populous counties. For the first time the minutes of a general body contained a directory of ministers, showing as many as three hundred in the state. Only a small percentage, however, were actively engaged, the scraggly churches affording meager support, which condition compelled the preachers to resort to secular work. Only two churches in the entire General Association, according to the reports, maintained every-Sunday preaching—likely Waco and Tyler. Appeals generally centered on the preachers consecrating themselves to the white harvest fields and on the churches increasing their pastoral support, without either of which the denomination could not go forward.

III. MONEY-RAISING WEAKNESS

Meager financial provisions for the work throughout the state are reflected in the small sums for all causes reported annually in both general bodies. In 1871, the trustees of Baylor University advised the State Convention that all needed repairs had been made in the buildings except one leak. As yet the buildings had no fence around them, but it was hoped sufficient funds could be raised. In the same year, it appears that of approximately one thousand dollars collected for salary of general agent, missionaries, printing of minutes, Bibles, Sunday schools, clerks hire, etc., by the General Association, the sum of fifteen dollars was collected for education!

If an adequate explanation of this deficiency is to be had, it will be found that scarcity of money was not the sole reason. The major factors may be enumerated as follows: (1) no organized budgets; (2) no financial goals; (3) no scriptural standard erected and no scriptural doctrine of giving enunciated, either as to tithing or stewardship; (4) no consistent methods of collection, either as to campaigning or systematic observance. In the General Association the basis of representation was mixed, each church being entitled to two messengers and one additional for every ten dollars contributed annually, and one more for every twenty dollars additional. In the earlier minutes we read of individuals taking out annual memberships upon payment of five dollars. There was considerable pledging, with subsequent report of nonpayment in more than one instance.

B. H. Carroll Arrives

This unhappy condition gradually yielded to commanding leadership. The name of B. H. Carroll, post office Waco, McLennan County, is the first printed in the list, "Baptist Ministers in Texas," in 1870. "The rising man in the Texas ministry . . . takes bold positions,"⁴ remarked those watching his rapid climb. Equipped with towering frame, brilliant intellect, Baylors' training, and zealous spirit, he came to New Hope Church near Waco in 1869 and the following year served as assistant to Pastor R. C. Burleson in First Church, Waco. Having become full pastor in 1871, he represented his church at the meeting of the General Association at Fairfield that year. There he offered his first report, that on schools and education, in which he lifted up the banner, "BAPTIST TEACHERS MUST TEACH

⁴*Flowers and Fruits*, by Z. N. Morrell, page 363. The venerable missionary founding father in a chapter dated in this period rejoices that in the "beautiful city of Waco, with its thousands of inhabitants, splendid rows of costly buildings, magnificent bridge spanning the Brazos River, and large buildings, the pure gospel was still upheld by an efficient body of Baptists."

BAPTIST CHILDREN.” In a practical gesture he proposed to raise ten thousand dollars to endow the presidency of Waco University. He did so in no narrow, partisan spirit, for he commended the high schools conducted by Baptists at Charnwood Institute of Tyler, by W. B. Featherston at Ladonia, by Mrs. H. Buckner at Paris, and those at Pennington and Cleburne, and had a good word for Baylor University at Independence, presided over by William Carey Crane. Next year he preached the introductory sermon and was elected vice-president, to stand by the side of his deacon, General J. W. Speight, elected president, also to head the Colportage and Bible Board. One year later, at Jefferson, he induced a consolidation of the Sunday school and domestic mission boards in the interest of economy and efficiency. In the same session the treasurer reported the payment in full of a one hundred-fifty dollar pledge from the Waco Church—some years overdue—together with fifty dollars new money from the same source for the same object. A competent constructionist had arrived.

R. C. Buckner, Too

Close beside B. H. Carroll as a rising leader ranged R. C. Buckner, Kentuckian, pastor at Paris. At the organization of the General Association in Chatfield in 1868, this “band-box preacher from a calico bonnet church”⁵ was recognized as a visitor. The group requested him to submit the report on home missions. Looking at the territory’s vast destitution, he saw the necessity of a vigorous general agent to superintend the work of many missionaries needed. Since the Association had none, it turned to Buckner. He felt he must respond. Obtaining leave from his church, he went

⁵*R. C. Buckner's Life of Faith and Works*, by J. B. Cranfill and J. L. Walker. pp. 51-52 and 61-65. Despite the sobriquets, Robert Cooke Buckner was a real commoner, although his church numbered cultured people. Among the members was General Rice Maxey and his son, Major General Sam Bell Maxey, afterward United States Senator.

forth without salary, and, according to the policies he had advocated, lifted collections, kept nine missionaries employed (on scant salaries), organized a church at Sherman, resuscitated the church at Jefferson, recruited new preachers, such as John H. Boyet, continuing until his church at Paris required him to return after seventeen months of absence. As pastor he set about developing an exemplary church. After building a commodious meetinghouse, he enlisted an up-to-date Sunday school, organized a Ladies' Aid Society, which was reputed to be the first in Texas,⁶ and brought up the giving to a standard amazing to the rest of the churches.

IV. A CLOUD APPEARS

With the demise of *The Texas Baptist*, George W. Baines, editor, a period passed without a newspaper to bind the Baptist groups together. After the end of the war, in December, 1865, Dr. J. B. Link, a Domestic Board missionary, Virginian by birth, Kentuckian by education, ministerially trained at Rochester Theological Seminary, started the publication of the *Texas Baptist Herald* in Houston. The paper gasped at first, fainted for a year or two, then revived, and finally received the support of the Baptists, irrespective of section. It maintained a fraternal spirit, endeavored to build up the work everywhere, and its editor was welcomed with equal appreciation by each general body, both exerting themselves to promote its circulation. It could not, however, long pre-empt the whole field.

Of the multiplied thousands of immigrant settlers pouring into Texas, the majority chose the North and Central Black Lands. Due to this marked influx and to an ener-

⁶This seems to have been an advance over the prayer meeting held by Mrs. Massie Millard in a thicket near Nacogdoches when Indians menaced, and the sewing society of sixty-five women in 1839 at the same place led by Mrs. Antoinette Bledsoe, sister of Margaret Lea, the wife of General Sam Houston. There was also some kind of organization at Anderson in 1858.

getic missionary policy on the part of the General Association in the region, Baptists there soon numbered over fifty thousand. They began to call for a paper which would foster their particular interests. Growing Waco University cried aloud for it. Many knew the danger, warned of it and counseled delay in the hope that conflict might be averted. The movement, however, became irrepressible when a representative meeting of ministers and deacons in 1873 adopted a resolution urging that the proposed paper be started at once. They prevailed upon R. C. Buckner to accept the task, and he consented, resigning his church and announcing that he would become "an editor on the wing," devoting himself to revivals and special meetings possible to such itineracy. The first number came out from Paris on January 3, 1874, under the title of *The Religious Messenger*. Notwithstanding the popularity of *The Texas Baptist Herald* and the misgivings of not a few, the new paper prospered. Within a year it was moved to thriving Dallas, regarded as a more central location, and the name changed to *The Texas Baptist*.

Dr. B. H. Carroll, on August 30, 1877, became associate editor, and the sheet was enlarged to sixteen pages. In the same year the General Association urged Dr. Buckner to assume the office of general agent, or corresponding secretary, as termed later. It was argued that, traveling as he did, he was thus in the best position of anybody to render the maximum service as superintendent of missions. At length he accepted, declining a salary, "not as a precedent for future operations but considering the fact that our missionaries need every dollar that could be raised." Out of his editorial income he paid also the expenses connected with the superintendent's duties. He continued with the paper until he sold it to S. A. Hayden in June, 1883.

It came about, therefore, that in the rightful pursuance of devoted service to a cause on which God was undoubtedly

smiling, predicates were nevertheless laid for a gigantic religious struggle. We shall soon see how all things appeared to conspire toward this bitter end, to engender a momentous conflict to be attended by distressing difficulties and embarrassments, yet to produce a result in the end which might have justified the cherished Baptist freedom of speech and the democratic way of achieving final decisions.

The Focal Point of Difference

Though the missionary finances were handled in slightly different fashion, there was no serious bickering in respect to missionary policies of the two bodies. Leaders preserved fraternal attitudes toward each other and when attending the general meeting in honor outwardly preferred one another. Real differences focalized on the school question. That kept a burning issue and steadily grew hotter. In 1869 the light of promise seemed to spring up in a proposal of faculty and trustees of Waco University that Baptists of the state at large unite in building a great educational center "without reference to any party, men, or place, ignoring entirely any little claims we have of a local character." Reportedly President R. C. Burleson of Waco University fathered this suggestion. Certain it is that both General Harrison and General Speight, trustees, wrote articles in favor of it. President William Carey Crane of Baylor University is said to have given it early sanction. But it did not please the constituency of the Baylors at Independence who heard in it the death knell of their locality as the abiding place of their institutions. Throughout the churches in both General Association and State Convention it met with warm approval. Editor Link of *The Texas Baptist Herald* espoused it.

Nevertheless, word got around that both Burleson and Crane had renounced the plan.⁷ But from all parts representative Baptists had been called to confer at Bremond in December, 1870. Of the forty-seven present, fully seven-eighths wished to go ahead with the project. President Burleson now combatted it as a scheme of concentration. The meeting came to nothing. The year following recorded heated controversy in the columns of Dr. Link's paper. Members of South Texas churches resented the holding of the General Association in 1871 at Fairfield in State Convention territory. In proof of the fluctuating temper of individuals, Dr. D. R. Wallace of Waco University faculty, who had at first opposed the proposed central institution, at this time announced he favored it. At Bryan the Education Union soon thereafter was born, crying lustily for an immense institution at some central point to be endowed with \$250,000.

The Baptists of the United States about this time co-operatively started a very ambitious movement to keep the country's centennial in 1876 by greatly reinforcing all the Baptist schools and colleges throughout the whole nation in commemoration of the achievement of religious liberty. They appointed Dr. Burleson their agent in Texas, and he started vigorously to work in behalf of the general movement, but declined to recognize the Education Union. This furnished additional cause of friction.

In December of this same year, Judge R. E. B. Baylor died at Gayhill, Washington County, and was buried on the campus at Independence, an event which solemnly reminded all of the sacred heritage in Baylor University.

⁷The Crane-Burleson papers—reams and reams of them, on file in the Texas room at Baylor University—are invaluable as brilliant specimens of statesmanship in the field of religion.

The "Waco Policy"

At this juncture the newspaper, *The Religious Messenger*, edited by Dr. R. C. Buckner, entered the arena and the combat deepened. It championed Dr. Burleson's "Waco policy" against centralization, now rapidly gaining in popularity, notwithstanding the able efforts of Editor Link's *Texas Baptist Herald* in behalf of the dreamed of central institution. Not even the meeting of the Southern Baptist Convention in Jefferson in 1874, with the boundless enthusiasm aroused by the presence of so many distinguished guests afterward touring Texas, could hold the Baptists of the state together or arrest the tide of argument which swept through the columns of the two papers arrayed against each other.

Dr. J. M. Carroll, then a student in Baylor University, long years later in his voluminous history of Texas Baptists traced the flaring and flickering of this light of promise through the subsequent all-state conferences which were held at Navasota and Bremond in 1875, without the valiant, competent leaders achieving the establishment of the desired central institution. Carroll was present in both significant meetings. In addition to facts from memory, he documents his detailed story of those eventful conferences in which giants bent their united energies unavailingly toward the coveted end. He called it "The Light That Failed." Had B. H. Carroll, twice elected to head the campaigns for funds, seen fit to accept, the result might have been otherwise. One glimmering promise, however, did come out of it, beset with strife as it was, and that was the raising of \$80,500 by F. M. Law of the Education Union's Commission, a sum which ten years later had increased to \$96,673.60, consisting of notes and lands. Alas, these apparent assets finally reverted to the donors upon failure of the institution to materialize.

Editors Really Fight

The school situation meantime remained a source of sore disunity, with a waxing newspaper fight, hardly second in gravity, affecting all causes fostered by the two general bodies. The newspaper imbroglio flamed to a sensational pitch when Editor Link in 1878 moved his *Texas Baptist Herald* to Dallas where Editor Buckner issued his *Texas Baptist*. No opposition on the part of those jealous of invasion was expressed on the prayer meeting night when Link offered himself as a member of First Church, but a few days later fifty communicants of that church, led by Buckner, demanded that his reception be rescinded on the grounds that they could not fellowship him. Upon the church's declination, the irreconcilables withdrew, January 7, 1880, to establish a new church with Dr. S. A. Hayden as their pastor. The matter assumed graver aspect from the fact that Dr. Buckner was the leading officer of the General Association of which the First Church, Dallas, was a member. So menacing was it to the peace of the Association that a special session of that body was called in Dallas, with President R. C. Burleson in the chair. It proved most disputatious, stormy, with nothing better resulting than the pronouncement that the entire affair was purely personal and should be referred to the two churches involved for settlement. Unfortunately this only intensified the controversy, for each church had set up the claim that it was the First Church.⁸ At length Dr. R. T. Hanks, a new pastor, succeeded in reconciling the two factions and in bringing them back together, not without incurring the hostility of Dr. Hayden, however, a complication which carried over into another era in the history of Texas Baptists.

⁸See Dr. Buckner's *Life and Faith and Works*, by J. B. Cranfill and J. L. Walker, pp. 108-111, in which it is plain that the largely attended special session of the Association did, under the ruling of President Burleson that its present membership be composed of messengers appointed to the last previous session, recognize Dr. Buckner and associates as properly appearing messengers from the First Church, Dallas, and the Association, also thoroughly indorsed Dr. Buckner as superintendent of missions.

V. INTEGRATING FORCES

Soul-winning

In the midst of turmoil, a force of the first magnitude making for unity was missions, more particularly as applied to Texas, though all along foreign missions gained a swelling interest. In the South the peerless missionary, J. W. D. Creath pressed ever Westward, not abating in zeal till in 1876 he had securely established the First Church of San Antonio. Nor indeed until the day of his death at Cameron in 1881 when with his last breath he cried, "On to El Paso!" The State Convention, at its 1865 session in Anderson, wrote into its records this statement: "Domestic (State) missions are the cornerstone of the Convention. The contributions of the brethren are for the most part directed to this object, and the board of directors is employed during recess in selecting and sending forth suitable men to carry the gospel into destitute parts of the State." This credo it reaffirmed with each recurring year. With the death of Creath, who for so long had served as general agent, Dr. O. C. Pope was selected in 1881 as corresponding secretary and arrangements perfected with the American Baptist Home Mission Society of New York to extend aid to the Texas field. The latter action stirred the somewhat lethargic Southern Home Mission Board, as it had now come to be called, forthwith to enlarge its appropriations for Texas missionaries. The whole Southwest began to ring with the Baptist evangel. This everywhere produced good feeling, a radiant faith.

In the region of the General Association an equal passion for souls was manifest. Indeed, the Association had led off in the enlargement of the office of general agent into that of corresponding secretary with the election of R. C. Buckner. He was like a holy contagion in soul-winning. He it was who went to Jefferson as Barnabas went to Tar-

sus for to seek Saul, and led W. E. Penn the lawyer to consecrate himself with compassionate zeal.

Having been persuaded, quite incidentally, to the trial of a case at Tyler in 1875, by Pastor J. H. Stribling to conduct a week of revival, Penn nevermore returned to his practice, but continued in the business of soul-winning, to become known as Texas' premier evangelist. Although a layman, as a soul-winner at Bryan, Navasota, Waco, Paris, Dallas, and in many other places the personable man, who added to his gifts of persuasion that of singing well, met with phenomenal success, creating a spirit of fellowship which bound all Baptists together. None has ever yet exceeded him in actual results, his name topping the list of Texas evangelists for all time.

A nephew of Dr. Buckner, A. J. Holt, who had been with his uncle, H. F. Buckner, among the Indians, now came to work six years most effectively as superintendent of missions, himself to resuscitate the church at Bonham, and organize at Jacksboro, Henrietta, Gainesville, and Dangerfield, besides in many country places.⁹

Southern Baptist Convention

As we have seen, the first Baptist missionaries to the Southwest came in response to an appeal sent forth from the first regular Baptist organization in Texas, the church at Washington in 1837—an appeal couched in words probably written by James R. Jenkins, educated at Mercer, and a member of the committee named by the church. The communication addressed to the Baptist Foreign Missionary Society in New York was published in *The Christian Index* of Georgia and evoked a gift of \$2,500 from Jesse Mercer of Macon. This resulted in the coming of Huckins and Tryon through the Home Mission Society of New York to

⁹See *Pioneering in the Southwest*, by A. J. Holt, an extended autobiography of rare charm.

the Republic of Texas, and in provisions for the salaries of others. When the Southern Baptist Convention was organized in 1845, it constituted a Domestic Mission Board, at Marion, Alabama, which changed its name to the Home Mission Board in 1874. From this Board at intervals, such missionaries as J. W. D. Creath, Noah Hill, P. B. Chandler, Henry L. Graves in 1846, R. C. Burleson in 1847, J. B. Link in 1865, and others of merit continuously entered into evangelizing and Christianizing Texas. The Board also took over the support of many already on the field, such as the veterans Z. N. Morrell and N. T. Byars. Interrupted by the Civil War, the Board resumed at its earliest opportunity, and feeling that Texas belonged to the Southern Baptist Convention, it redoubled its efforts when the Northern Home Mission Board began to pour missionary funds into the state.

The powerful influence of the Southern Baptist Convention, exerted through its intensive missioning in the territory, was measurably increased by the Convention's meeting at Jefferson in 1874 and at Waco in 1883. The effect at Jefferson was considerably augmented by a free excursion over the state granted by the railroads to all messengers under the direction of Editor Link, enabling the Texans to meet the great leaders, like the beloved John A. Broadus, from the other states, and warming the Southerners to enlarged missionary assistance. The mutually endearing result at Waco in 1883 was explained by the extraordinary hospitality offered by Pastor B. H. Carroll in his new forty-thousand-dollar meetinghouse and the grand tour of Mexico arranged by Secretary Pope, who forgot his Northern affiliation in his brotherly efforts to entertain the Southerners. These contacts, with a unifying agency of the character of the Southern Convention upon which both general bodies in Texas depended, produced incalculable benefits in the direction of co-operation.

Buckner Orphans Home

Just when controversy reached its peak, with more division rapidly developing, as in the organization of a new general missionary body in East Texas at Overton, December 12, 1877, one of the principals in the widespread conflict, R. C. Buckner, began to promote a project which was destined to heal much of the hurt and bind up many of the wounds. This was the starting of the Orphans' Home, conceived by the editor of the *Texas Baptist* first in 1877, seconded by a convention of deacons at Paris in 1878, and actually begun September 25, 1880, in a one-room house long before built of cedar logs—as far back as 1841—by John Neely Bryan, a founder of Dallas. "A little child shall lead them," predicted the Bible. It found fulfilment among Texas Baptists. The enterprise removed a mighty leader from the field of polemics, made him a symbol of gentleness even as of a father, and tended to center the affections and activities of a people on benevolence. Not only for orphans, Dr. Buckner pleaded also for the care of sick and indigent N. T. Byars, and the Deacons' Convention, which fostered the Buckner Orphans' Home, at Waco, July 26, 1881, by motion of John Overall of Ennis, voted to raise a committee for devising ministerial relief for all aged and moneyless ministers. This incited action elsewhere. Among the last acts of the old State Convention, meeting in Lampasas in 1885, was to inaugurate a board for the relief of disabled ministers, and to name H. M. Burroughs to become its secretary. Dr. Buckner, having turned to ministering to the distressed, also wished to lift up the fallen, and so gave much attention to the care of unfortunate women and released convicts. At one and the same time being president of the General Association, its superintendent of missions, president of the State Sunday School Convention, editor of the *Texas Baptist*, and manager of the

Buckner Orphans' Home, at length he decided to concentrate all his powers upon the Home, with the happy outcome of its vast, perhaps unrealized contribution to the unity of Texas Baptists. The decision made him the best-loved leader in their ranks.

B. H. Carroll, the Builder

The pastor of the First Baptist Church of Waco, Benajah Harvey Carroll, on all occasions had proved valorous in debate, but he leaned to the side of the positive and, as we have seen, was always a pronounced constructionist. He was not interested in tearing down; he was greatly concerned in building up. This had been well illustrated in his pastorate and particularly in denominational affairs, both doctrinal and practical.

The towering man now resolved to do something toward consolidation. In the meeting of the General Association in Cleburne in 1883, he promulgated his views in a notable paper entitled "Relations to Other Bodies." In it he wrote: "The supreme object desired is peace with all brethren and fraternal cooperation in the work of Christ. . . ." He went on to review the Baptist situation as it existed—territories of general bodies overlapping and such organizations increasing to five as of the year, lamentable antagonism growing, with tragic waste of energy and loss of efficiency. He lived up to his reputation for boldness by proposing that they all consolidate.

The clarion call met with immediate and most cordial response. So overjoyed were the churches at the prospect, unusual revivals broke out. Next year both the State Convention and General Association heartily endorsed the idea of union. At Paris the Association appointed a committee to confer. Likewise at Waxahachie a committee from the Convention was named. In 1885, at Ennis, the Associa-

tion also resolved, "That, in order to remove any obstacle that may be in the way of our future concert of action in advancing the Baptist cause in Texas, it is, in our judgment desirable that all denominational institutions of learning in Texas be united in one Baptist State University." President L. L. Foster, S. L. Morris, and Henry Furman were asked in good will to bear this communication to the forthcoming State Convention in Lampasas. The State Convention assented and named a committee of five consisting of J. B. Link, G. W. Smith, A. S. Broadus, R. T. Hanks, and Abram Weaver to match the five from the General Association, consisting of R. C. Burleson, W. J. Brown, R. C. Buckner, H. B. Pender, and J. T. S. Park to enter into joint negotiations. Thus within two short years the long feud between rival schools, competing conventions, and contending newspapers appeared to be approaching an end. In one man, above all others—B. H. Carroll—loomed the human factor in this glorious consummation. There were numerous others who stood by him, however, foremost among those bearing the olive branch being S. A. Hayden and R. T. Hanks.

VI. UNIFICATION FORMALLY ENACTED

In the year preceding consolidation, the two general bodies betokened a great new era about to dawn. The General Association, meeting at Ennis in July, 1885, represented ninety-one churches and twenty associations, with fifty-seven missionaries on the field, and money pledged for the Brazilian Mission. The older State Convention, meeting at Lampasas in October, 1885, showed attendance from one hundred and ten churches and twenty associations, and among missionary items, over five thousand dollars contributed for the erection of a Baptist meetinghouse in Monterey, Mexico. Alas, Baylor University, whose high-

ly respected president, William Carey Crane, had died during the year, to be succeeded by his student, Reddin Andrews, had dwindled to approximately fifty students in attendance and was without funds for sustentation. Waco University, under President Rufus C. Burleson, however, continued to flourish. The proposal to proceed with consolidation having been joyously voted by both state bodies, the committees assembled in joint session at Temple, December 9, 1885. This assembly, clothed with full power to conclude unification, seems so significant, both in respect to personnel and to terms agreed upon, that it appears desirable to offer the minutes, a document historic:

Baptist House of Worship, Temple, December 9, 1885.

—The boards of trustees of Waco University, Baylor University and Baylor Female College, with the committees appointed by the Texas Baptist State Convention and the Baptist General Association of Texas, met in joint session at 8 o'clock P. M. R. T. Hanks was elected temporary chairman, and G. W. Smith, temporary secretary. S. L. Morris and M. V. Smith were appointed a committee on credentials. The following names were enrolled as present, either in person or by proxy.

From the State Convention: F. M. Law, A. W. Dunn, H. W. Walters, C. R. Breedlove, G. W. Capps, J. B. Link, R. J. Sledge, R. Andrews, O. H. P. Garrett, M. V. Smith, Harry Hanes, G. W. Breedlove, L. R. Bryan, Hosea Garrett, A. W. McIver, A. T. Spalding, Wm. Howard, J. H. Stribling, Isaac Sellers, S. A. Beauchamp, A. Weaver, J. A. Hackett, W. R. Maxwell, C. C. Garrett and S. F. Styles.

From the General Association: J. W. Speight, J. M. Anderson, R. S. Taylor, M. D. Herring, R. C. Burleson, J. S. Allen, E. A. Sturgis, J. W. Gooch, John T. Flint, M. H. Standifer, J. C. McCreary, J. E. Elgin, A. M. Harris, Richard Coke, F. L. Carroll, W. B. Denson, R. C. Buckner, W. H. Trolinger, S. J. Anderson, J. B. Baker, J. W. Moffatt, J. W. Bryce, L. L. Foster, B. H. Carroll,

S. L. Morris, S. A. Hayden, Kit Williams, A. J. Holt, D. I. Smyth, E. R. Freeman and J. L. Whittle.

A committee composed of B. H. Carroll, S. A. Beauchamp and J. H. Luther was appointed to nominate permanent officers. W. H. Trolinger was nominated and elected chairman, and M. V. Smith, secretary.

By request of the body S. A. Hayden stated that the object of the meeting was to find, if possible, a basis for the consolidation of the schools under the control of the State Convention and General Association, and consolidate them.

On motion of B. H. Carroll a committee of five was appointed from each general body to present a basis for the consolidation of the schools. The following were appointed from the State Convention: C. R. Breedlove, J. B. Link, M. V. Smith, R. J. Sledge, and F. M. Law. From the General Association: L. L. Foster, R. C. Burleson, J. L. Whittle, W. B. Denson and B. H. Carroll.

On motion, the body adjourned till tomorrow morning at 9 o'clock.

December 10, 11 A. M. After conference, the committee of ten made the following report through B. H. Carroll and C. R. Breedlove:

"The joint sub-committee of ten, appointed by the respective committees from the State Convention and General Association unanimously recommend the following as a basis for consolidation of our Baptist school interests in Texas:

"1. That Waco and Baylor Universities be consolidated.

"2. The name of the school shall be Baylor University.

"3. That Baylor University be located at Waco, and we further agree that the female department be continued there as it now exists.

"Provided, that Waco gives as a bonus: (1) The old buildings and grounds of Waco University; (2) The \$60,000 already secured for an endowment; (3) Forty-five

thousand dollars additional building fund, and (4) Twenty acres of ground suitable for a new site for the University. Provided, further, that at the expiration of ten years the continuance of the system of co-education at Waco be determined by a majority of the consolidated general body, to which the institution, with its funds and property, shall belong.

"4. That, as very many Baptists oppose co-education, Baylor Female College be located at some other central point, the place where located to give as a bonus at least suitable grounds and buildings. And that Baylor Female College, thus located, be also the property of the consolidated general body.

"5. That the endowment of the present Baylor University go to Waco with the new Baylor University, according to the terms agreed upon by the State Convention, and published in their minutes.

"6. That the act of locating Baylor Female College be referred to the following persons: F. M. Law, A. W. Dunn, H. W. Waters, C. R. Breedlove, G. W. Capps, J. B. Link, R. J. Sledge, R. Andrews, O. H. P. Garrett, M. V. Smith, Harry Haynes, G. W. Breedlove, Hosea Garrett, A. W. McIver, Wm. Howard, J. H. Stribling, S. A. Beauchamp, W. R. Maxwell, C. C. Garrett, and S. F. Styles. The following resolution, offered by W. B. Denson, was adopted:

"Resolved, that the alumnae and the alumni of both Baylor and Waco Universities be made and reported in the catalogue of the new consolidated University, as the alumnae and alumni of the new consolidated University."

The committee of five from each of the general bodies reported to the joint session as follows, which was adopted:

"We, your committee, believing that the consolidation of general bodies is desirable, recommend:

"1. That the Baptist General Association of Texas be consolidated with the Baptist State Convention of Texas.

"2. That the name of the consolidated body shall be 'The Baptist General Convention of Texas.'

“3. That the basis of representation in the first meeting of the consolidated body shall be the same as heretofore. Those coming from the State Convention territory enter the consolidated body on the same terms as they formerly entered the State Convention, and those from the General Association have membership upon the same terms on which they formerly entered that body.

“4. That the mission work be continued till the first meeting as heretofore under the direction of the two general bodies respectively, and be reported to that meeting.

“5. That the first meeting of the consolidated body be held at Waco beginning on Tuesday after the first Sunday in July, 1886.”

The following resolution, offered by S. A. Hayden was adopted:

“Resolved, that the phraseology used in the consolidation of the general bodies was an accommodation to the legal status of affairs and not in any sense to be construed as an invasion of the equality of the two bodies entering into the consolidation.”

CHAPTER THREE

STABILIZING A RELIGIOUS DEMOCRACY

I. FOLLOWING UP A GOOD BEGINNING

Making the Foundation Safe

Upon the foundations of this compact organization the Baptists of the imperial state of Texas felt they could now build securely and magnificently. At once they set about stabilizing to the utmost their rising edifice, firmly resolved that it should be one not only of grandeur but also of endurance. They would first of all make sure of its basis, so they gave prime consideration to the constitution upon which they would stand. The task of preparing it they entrusted to B. H. Carroll, F. M. Law, R. T. Hanks, W. H. Dodson, and E. Z. F. Golden, whose careful work was unanimously approved. In the changing years, of course, this instrument should be expected to undergo some modification, but essentially might keep its integrity.

Far-reaching as had been the reconciliation of rival elements, the "paper question" remained to be settled. Since the papers did not belong to the prior organizations but were privately owned, the problem was a delicate one. Happily Editor J. B. Link of *The Texas Baptist Herald* offered to sell out to Editor S. A. Hayden of the *Texas Baptist*, and this all hailed with deep satisfaction. There was, it must be admitted, some disappointment that its office of publication was to be located in Dallas instead of Waco, which for the time continued the headquarters for the

united denomination, a sinister misgiving.¹ The merged sheets took the name, *The Texas Baptist and Herald*.

Auxiliary Bodies Concordant

Two auxiliaries, Sunday school conventions, both cherished for their invaluable services to the Baptists, coalesced readily. The older, organized in 1865, more or less affiliated with the State Convention, and the younger, organized in 1875, was more closely related to the General Association. In their growth they had become powerful adjuncts to the parent bodies and shared the parental feelings of intense rivalry. The agreements resulted in the choice of W. R. Howell of Dallas as president.

The Baptist women, never having engaged in organized battle, merely changed the name of their state body from the Woman's Missionary Union of Texas to Baptist Mission Workers, which later they were to change to the former again in 1919. They had begun their general work in connection with the meeting of the Baptist State Convention at Austin in 1880, with twelve local societies represented, electing Mrs. F. B. Davis of Independence as president; Miss Addie Breedlove, recording secretary; Mrs. O. C. Pope, corresponding secretary; and Mrs. F. M. Law, treasurer. The work had grown up largely about foreign missions, one of their number, Miss Ann Luther, who married Dr. W. B. Bagby, going to Brazil, followed by other missionaries, Z. C. Taylor and wife, C. D. Daniel and wife, Miss Addie Barton, and Dr. W. D. Powell, to opening fields. The local societies increased steadily in number. At the annual

¹"Resolved, That the Convention grant S. A. Hayden and J. B. Link, each, fifteen minutes in which to present the merits of the cities of his choice. . . . The Convention gave their opinion of location by vote: Dallas, 169; Waco, 168; and a second count by Prof. Sampey, of Kentucky, and Dr. Hatcher of Georgia, showed the vote stood: Dallas, 177; Waco, 174."—Minutes of Convention, Waco, 1886.

meeting in Lampasas in 1885, it was reported that more societies had been started than ever before.²

The women in Texas, as in other Southern states, at first encountered strong opposition to their organized church efforts from the brethren. It will be recalled that the Southern Baptist Convention accorded no recognition whatever until the session in Richmond, Virginia, May 11, 1888. Dr. B. H. Carroll, the outstanding leader in Texas, as late as 1896 openly opposed the women working in a state organized capacity and, according to Mrs. B. A. Copass, later president of the Texas W.M.U., was never fully convinced of the rightfulness of such until 1910, after he had made diligent study of the Scriptures, church history, and the history of missions, when he capitulated gracefully. It is believed that it was Miss Mina Everett who first made a dint on his seeming impervious attitude. In her presence he had declared that it was his deliberate opinion the women should disband, whereupon someone asked, "Dr. Carroll, can no woman be serviceable in church work?" He replied: "In my church I have the women divided into circles, and when I need a certain kind of work to be done I call on a certain circle, and if I have still a different character of work needing to be done, I call on yet another circle." Then it was that Miss Mina rose up to speak through his ear trumpet, without which he could hear nothing, and she challenged: "Will you tell us, Dr. Carroll, by what scriptural authority you direct this circle work among your women?" Slowly he withdrew his trumpet, smiled, and answered, "Miss Mina, I confess you have won!"³

²See *Baptist Women of Texas: 1830-1930*, by Mrs. W. J. J. Smith. An official history of the Woman's Missionary Union of Texas. This author was the editor of this centennial volume and would commend it as being very comprehensive and quite authentic. It traces the formation of each local society in Texas, together with biographies of the more famous women.

³*Centennial Story of Texas Baptists*, section on "The Women and Their Work," by Mrs. B. A. Copass, pp. 203-241, a very scholarly production.

Committed to Co-operation

Agreements entered into at Temple in December, 1885, and ratified in Convention in Waco, June 29 to July 2, 1886, were interpreted by Dr. J. M. Carroll as chairman of the Committee on Home Missions for the first meeting of the Baptist General Convention of Texas in its 1886 session:

“For Christ’s sake can we not now give up personal prejudices, and work together in the glorious cause of our blessed Lord? Let no section be neglected or favored more than another. Let every feeling of sectionalism and alienation be buried beneath the Cross. Let unity, fraternity, and loyalty to our Lord characterize every step of our advance; for we must advance or be crushed by our own weight. Let us set our faces like flint against any thing that would tend to the disruption of our faith. Let every member of this convention feel pledged to promulgate the plans and purposes of this body, and thus with one heart and one effort, let us proclaim all over the one great state, ‘One Lord, one faith, and one baptism.’ ”

II. ATTACKING SOCIAL EVILS—STATE PROHIBITION CAMPAIGN

In the Waco Convention of 1886, a secular editor, Dr. J. B. Cranfill, who had been foremost in the espousal of prohibition of the legalized traffic in alcoholic liquors, declared in a report on temperance: “The time has come in the history of Texas when no Baptist can afford to give an uncertain sound on the temperance question. . . . The old slogan, ‘Moral Suasion,’ which has been rung in our ears so long by those who never did anything for moral suasion, has ceased to be potent, and thinkers have come to realize that no man can in the nature of things be in favor of moral suasion unless he is also in favor of legal suasion. . . . While

we must, as Christians, work and watch and pray, we must as citizens *vote* against this hydra-headed monster."

This proved to be the prelude to the statewide prohibition campaign of 1887, high-pitched as the music of a calliope. Dr. Cranfill headed the applicants, successfully appearing before the legislature who appealed for submission of the question to the electorate, and forthwith moved his paper from Gatesville, altering its name to *The Waco Advance*. The temperance forces prevailed upon Dr. B. H. Carroll to accept the chairmanship. He entered upon the great task in full strength, to combat as hostile a faction as ever confronted a leader. At San Antonio it was necessary that he speak on the military reservation under the protection of the American flag. The fact that a fellow townsman, Governor Richard Coke, whose wife was a member of Carroll's church, first served as chairman of the opposing forces added to the tension. Coke soon resigned. Senator Roger Q. Mills of Corsicana taking over consented to meet Dr. Carroll only once, in a memorable debate before an immense crowd which convinced all of the doughtiness of the prohibition champion.⁴ The contest drew some prominent politicians to the side of prohibition, such as Senator S. B. Maxey, Congressman Charles A. Culberson, and the Hon. J. W. Bailey. While it did not command the full support of all churchmen, it enlisted the widest general interest perhaps of any similar campaign in Texas history. Mournfully Cranfill admitted after the election on August 4: "On the face of the returns, prohibition lost by a majority of 92,000. This seems tremendous, and yet, if the fraudulent votes had been eliminated, I doubt not that the prohibition forces either won their fight or came very close to victory."⁵

⁴The Senator became so enraged that he shouted, "Hell is so full of preachers their feet are sticking out the windows." Years after he apologized to Carroll, who promptly accepted the apology.

⁵Dr. J. B. Cranfill's *Chronicles*, page 348.

Doubtless one of the by-products of that dramatic episode in relation to Baptists was the significant effect on their subsequent attitude toward social questions.⁶ The standard-bearer in the campaign, Dr. B. H. Carroll, more than all others, fixed the doctrinal standards for his people. His arousal to the application of Christianity to all of life caused him to try to build thereafter a church with a social conscience. Henceforth he did no less for evangelism and missions, placed no less emphasis on personal regeneration, but he felt a deeper concern for matters of public and community meaning; such as the desecration of the sabbath by the Sunday opening of the Waco Cotton Palace, and indeed in respect to morals in every realm, as is revealed in his published sermons and in lectures to his students. This has influenced the Baptists of Texas to a greater extent than they are probably aware and has contributed to their more energetic effort to introduce into their state the Christian way of life.

III. RISE OF NEW LEADERS

Departure of Trail-Blazers

J. W. D. Creath, whose westward missionary push continued through a generation, had died in 1881, and Z. N. Morrell⁷ in 1884. Of former South Carolinians, whose heroic labors were among the most conspicuous in the lists of the founding fathers, two more now joined the immortals.

⁶Perhaps the most comprehensive extant account of the social attitudes of various denominations operating in Texas is *Religion a Factor in Building Texas*, by John A. Held. One of its best chapters is entitled "Leadership in Statecraft and Religion." The Constitution of Texas, 1876, contained the clearest guarantees of freedom of worship for men of all beliefs, prohibition of appropriation of any public money for sectarian purposes, and complete freedom of speech and of the press (Article I, Bill of Rights, sections 6, 7, and 8). For a satisfactory exposition of the document, see *Constitution and Government of Texas*, Stewart and Clark, 1930.

⁷Morrell, foremost of the founding fathers, was buried at Kyle, February 8, 1884. On his deathbed he directed that his grave should be marked by the words, "A Sinner Saved by Grace." In boyhood he earned the soubriquet of "Wildcat Morrell." His tomb shows one hand pointing toward the church house and the other toward the school, symbols of the transforming forces which he worked for throughout his long and productive career in Texas.

One was Hosea Garrett, staunch builder of Baylor University. Another was O. H. P. Garrett, recording secretary of the Convention. In 1888 passed still another South Carolinian, N. T. Byars, who was, as we have seen, armorer to Gen. Sam Houston, in whose house was signed the Declaration of Texas Independence. He grew in stature, becoming the counselor of presidents of the Republic, being ordained to the ministry in the presence of Mirabeau Lamar and cabinet. He founded three district associations embracing Belton, Waco, Fort Worth, Dallas, and Brownwood, and organized some sixty churches, including First, Waco, and First, Brownwood. He was president of Byars Institute and one of the originators of Howard Payne College, on whose campus a marble monument stands to his honor. His life, like a stream breaking out from a spring, turned into a broad-flowing river, bearing on its bosom much of the life of Texas Baptists.

Almost as sorrowful as the going of great leaders in death was, for multitudes, the declination of A. J. Holt to serve longer as secretary of the board of missions. Unfortunately, controversy had arisen over his connection with Dr. Hayden's paper. Some felt he complicated his work thereby, since the editor at times saw fit to criticize policies. Highly sensitive to propriety, Holt promptly sold his interest, whereupon B. H. Carroll renominated him for the secretaryship. But when some degree of criticism continued, he declined emphatically to serve. The Convention then elected J. B. Cranfill, who had in the prohibition campaign come into prominent activity. A. J. Holt had in two general bodies distinguished himself as an able and consecrated superintendent of missions. Annals of Texas Baptists record his contribution as most conspicuous, as seen afterward also in the pastorate.

In Holt's last report, submitted in 1889 by the Convention's board of directors, despite the wet year, the "flat-

tering figures" showed a total of \$23,106.21 for state missions, a sum which seemed stupendous, yet he dared to urge that next year the Baptists of the state should give \$50,000 to this single object. His passion to occupy every part of the imperial territory had expressed itself in an extraordinary effort to evangelize the Rio Grande Association in the extreme Southwestern section, "larger than the state of West Virginia"; in Red Fork Association, which included the Panhandle, "considerably larger than Ohio"; in Sweetwater Association, "an immense sweep of country between Abilene and El Paso, four hundred miles across; necessitating an assistant superintendent, J. T. Harris; in other sections, such as San Saba, and the whole of Central Texas; and in South East Texas Association, just organized, where spiritual destitution would suggest at least a hundred missionaries. Into all the state immigration poured in a swelling stream. Negroes numbered over 400,000, and "the apostolic A. R. Griggs," with thirty missionaries, labored among them. Mexicans exceeded 100,000, and Senor Manuel Trevino, sustained by the beneficence of Miss Eliza McCoy of Dallas, had baptized 37 during the twelve-month, while Miss Mina Everett, a Home Board missionary of San Antonio, had done a notable work among their women. Five⁸ missionaries, led by F. Kiefer, carried the gospel to the German population, though Brother Schafer at Brenham suffered in health. The Scandinavians had not been neglected, as evidenced by the fact that one of their number, Joseph Aden of Meridian, was enrolled in Baylor University, a licensed minister. The secretary felt irked that 500 Baptist preachers in Texas remained idle when they might be at work on frontier fields. He pleaded that 125,000 Baptists should give the gospel to every creature in Texas. The people themselves were calling for this,

⁸Excellent biographical sketches of these may be read in *European Missions in Texas*, by John A. Held. In the same volume is a discriminating description of the various alien groups among whom the Texas Baptists have conducted missions.

loudly crying to his office, Help! Help!⁹ Great cities were growing up, Dallas, Galveston, Houston, San Antonio, Texarkana, Fort Worth, in all of which there was a clamor for missionary aid, as in rural areas. The hour for concerted action on a far larger scale than hitherto dreamed had struck.

New Stars over Texas

If older men were retiring or passing, new stars appeared in the Baptist sky. The publications of the period disclose the names of Jeff D. Ray of Huntsville, W. R. Maxwell of Temple, W. R. Selvedge of Waxahachie, J. N. Marshall of Llano, W. H. McGee of San Angelo, A. D. Brooks of Clarksville, A. J. Fawcett of Tyler, A. E. Baten of Navasota, J. C. Gentry of Overton, J. M. P. Morrow of Bremond, Isaac Sellers of Georgetown, B. W. N. Simms of Gonzales, T. B. Pittman of Houston, J. C. Wingo of Sulphur Springs, T. J. Dodson of Seguin, T. S. Potts of Bonham, R. F. Jenkins of Dangerfield, E. G. Townsend of San Antonio, A. B. Ingram of Dallas, H. B. and R. C. Pender of Greenville, Bennett Hatcher of McKinney, E. E. King of San Antonio, R. F. Stokes of Pittsburg, J. M. Gaddy of Carthage, not to mention a large number equally representative of the new and remarkable access of recognized men from the states.¹⁰

At this stage was added George W. Truett. Dr. B. H. Carroll, burdened with Baylor's crushing debt, prayed for someone to aid him in raising the money. R. F. Jenkins and J. B. Riddle told Carroll of Truett and arranged for the two men to meet each other. Young Truett, a former principal of Hiawassee (Ga.) Academy, was teaching at Grayson College, Whitewright, when the interview was arranged.

⁹*Proceedings the Baptist General Convention of Texas, Fourth Annual Session, Houston, October 4-7, 1889.*

¹⁰A ministerial student in Baylor, John A. Held, a native of Austria, organized the first young people's society in Texas in the First Baptist Church, Waco, though the state B.Y.P.U. did not get under way until a year later, in 1891, in Broadway Church, Ft. Worth.

Jenkins wrote Carroll, "He has the power of making people do what he asks them to do." Carroll and Truett conferred in McKinney on a day, which all writers agree, was momentous for the subsequent history of Texas Baptists.¹¹ The upshot was that newcomer Truett joined up with Baylor and with B. H. Carroll collected the huge sum needed to free Baylor from all debt. Truett later graduated from the institution; and, quite importantly, married Miss Josephine Jenkins, daughter of W. H. Jenkins, secretary of Baylor's board of trustees. From that day until the hour of his death, George W. Truett took his place at the center of Texas Baptist affairs.

IV. RUMBLINGS AND QUAKEs

Organically the Baptists had united, but complete unity had by no means been achieved. Harmonious co-operation could not possibly be realized by any such techniques, excellent as they were. It was inevitable that strong personalities should differ. Neither self-interest nor sectionalism could be obliterated. These factors alone in a democracy produced renewal of newspaper rivalry.

A serious threat to doctrinal unity menaced the peace of the churches. M. T. Martin, a member of First Church, Waco, began to propagandize the view that there are two births, one of the Spirit and the other of the Word. He also taught that sanctification precedes conversion and positive assurance must precede baptism. Furthermore, it was charged that he obscured repentance and prayer, denying that a sinner may pray. At first patient with his member, Dr. B. H. Carroll, the pastor, at length demanded that the disturber should surrender his credentials as an ordained preacher and withdraw from the church. Martin, taking a letter of dismission, removed to Woodstock, Geor-

¹¹For the full story, see *George W. Truett, a Biography*, by Powhatan W. James, Chapter Three.

gia, but later returned to Texas, and was admitted to full ministerial recognition by the First Church, Marlin, in the Waco Association. At once "Martinism" sprang into considerable popularity. So acute was the menace to the unity of the Baptists, in the judgment of Dr. Carroll, that he led his church to prefer indictments against the Marlin church for a breach of fellowship. The fiery trial consumed two days of a session of the Waco Association and resulted in exclusion of the Marlin Church, not to be restored for years to come when Martin left the state. The heresies then at length yielded to orthodox indoctrination, but not until the 1895 Convention in Belton had condemned them.

Still another harassment to the peace of the Baptist Zion was the accumulating debt on its boards and institutions, particularly on Baylor University, Baylor Female College, and the State Board of Missions. Accentuating this sad condition was the uncertainty of collection, there being practically no income from endowments and no very systematic giving, most of the funds being raised by special appeals apart from all others, initiated with public pledges made at the Convention, which meant they were often interrupted by unfavorable weather. Not many pastors were either utterly conscientious or markedly competent in raising the collections for each of the several objects. The mission board was thus forced into a policy of sheer prudence which compelled it to withhold assistance from deserving fields and even to act on the defensive, so that Secretary Cranfill in his annual report at Waxahachie in 1890 invoked "the sympathy rather than the censure of the brethren in all failures and shortcomings." Almost immediately came on the great depression which brought unprecedented "hard times."

Steadying Influence of Enduring Institutions

What might have happened if the denomination had been without the conserving and co-ordinating force of continuing institutions is self-evident. Baylor University at Waco, with the venerable R. C. Burleson as president, and its six hundred students constituted a powerful bond. Most of the native pastors issued from its halls. Had all the state's ministers been native sons and graduates from the one institution, it is possible that co-operation would have been better. Baylor Female College at Belton, John Hill Luther the president, and its two hundred and fifty students, commanded warm regard. The 'Orphans' Home, ever enlarging under the resourceful direction of R. C. Buckner, assisted by Professor A. F. Beddo, held the affectionate attention of the churches. From these three centers radiated fellowship and ideals which like mighty magnets pulled the Baptists together. The exacting sacrifices required to keep these institutions going only served to increase their binding energy.

V. ORDEAL OF THE NINETIES

The next decade, 1891-1900, must be reckoned as one of the most mischievous in the entire progress of Texas Baptists. Assailed by depression, by debts, by dubious doctrines and by deplorable divisions, the conflicts mounted to almost unendurable intensity. Only a disciplined group of leaders held the denomination together and struck out resolutely for mastery of circumstance. Towering above the rest uprose B. H. Carroll, but he stood surrounded by a band of men whose hearts had been touched with high resolve to carry forward the Baptist cause without regard to partisan interest. All the difficulties, therefore, eventually fell out to the furtherance of the gospel, to the prosperity of the Baptist cause.

During the entire fierce controversy, extending its serpentine length through the decade, the numbers increased rapidly, due to a vigorous missionary policy. B. H. Carroll and George W. Truett by 1892 had raised the last dollar of indebtedness on Baylor University. The following year, released by their churches, they canvassed the state in a campaign to pay off the debt on the State Mission Board, more than \$13,000—an effort wholly successful.

Despite an outstanding debt exceeding \$100,000 against Baylor Female College, the aspiring denomination founded new colleges: Simmons at Abilene in 1890, Howard Payne at Brownwood in 1890¹², Jacksboro in 1891, Decatur in 1891, Rusk in 1894, Burleson College at Greenville in 1895, and still others later at Goodnight, Plainview, Palacios, Bryan, and Westminister. In 1897, at San Antonio, Col. C. C. Slaughter, a wealthy cattleman, upon the inauguration of a system of correlation of these schools (with the exception of Simmons College, not then owned by the Convention) gave \$25,000 toward their stabilization, a munificent sum for the time.

The Toll of Death

Death stalked among the great leaders during this anxious period. In 1892 C. D. Campbell of Cleburne was called. Within the months following J. B. Link, editor and publisher of the old *Texas Baptist Herald* and of *The Texas Historical and Biographical Magazine*; J. M. C. Breaker, once pastor at Houston and at Marshall; J. H. Roland, veteran among East Texas preachers; and J. H. Stribling, in the home of Major W. E. Penn at Eureka Springs, Arkansas—he was among the first twenty-four to enrol in Baylor

¹²The memory of J. D. Robnett, founder of Howard-Payne College and first president, is greatly venerated, as also the names of J. H. Grove, John S. Humphreys, A. E. Baten, J. A. Tolman, E. Godbold, L. J. Mims, and T. H. Taylor, and others, who made of this Texas Baptists' largest senior college and an extraordinary training center for Christian workers.

University in 1846, an early missionary in the West, one-time pastor at Wharton, Galveston, and Anderson, the first to undertake a history of Texas Baptists, comrade of Baylor, Morrell, Garrett, and the elder religious statesmen. In 1893, also W. H. Prather of Dallas, a powerful layman, answered the final summons. In that same year beloved M. V. Smith, pastor at Belton and joint editor with J. B. Cranfill of the *Texas Baptist Standard*, a man who bequeathed a large heritage of devotion and achievement. In 1895 were mourned two distinguished laymen—Senator S. B. Maxey of Paris and Congressman Charles Stewart of Houston. In 1897 a long list of cherished men and women was recorded as dead, including the famed J. Morgan Wells, pastor at Ft. Worth; and Mrs. Helen Bell Carroll, wife of Dr. B. H. Carroll. In 1898 the women memorialized Mrs. Hollie Harper Townsend, whose loss that year was keenly felt. In 1899 went home A. T. Hawthorne, long-time president of the Convention; and G. W. Scarborough, father of L. R. Scarborough, while in 1900, among other notables passing, was W. R. Maxwell, pastor at Temple.

Shadowing the marvelous progress of the nineties was the unprecedented warfare which darkened the scene from first to last. The historian, striving to be factual, judicial, and purely objective, is confronted even at this date with many difficulties. It is not possible adequately to present a step-by-step account, much less infallibly appraise, the vast volumes of discussion which the newspapers and Convention minutes recorded. Reduced to essence the following numbered sections may afford a more or less clear picture of what occurred:

Newspaper Rivalry

There existed from almost the beginning of R. T. Hanks' pastorate of the First Church, Dallas, a conflict between him and S. A. Hayden, editor of *The Texas Baptist and*

Herald. When Hanks in 1888 bought an interest in *The Baptist News*, joined Lewis Holland the publisher, moved it from Honey Grove to Dallas, changing its name to *The Western Baptist*, he offered rebuttal of charges published persistently by Hayden against himself. This precipitated "The Hayden-Hanks Controversy," which involved the state leaders, organization, and policies.

J. B. Cranfill's Secretaryship

In 1890 J. B. Cranfill, then on friendly terms with Hayden, accepted the corresponding secretaryship of the Convention's board of directors, succeeding A. J. Holt, a former associate of Hayden. All seemed propitious. Cranfill's administration proved good, a real advance over previous years, notwithstanding a disastrous drouth had set in, the Baptists of the state were being drained of money by the earnest Baylor debt campaign, and the throes of the great depression alarmed. Perhaps the starting of *The State Mission Journal*,¹³ afterward called *The Missionary Worker*, was an entering wedge. Two years later, on the basis of Cranfill's highly commended work, he was re-elected unanimously. But on March 31, 1892, he resigned, under conviction of a call to lead in a movement for peace, joined M. V. Smith in buying Hanks' paper, to make of it a commanding journal bearing the name of *The Texas Baptist Standard*, published in Waco. At first Hayden viewed the venture with composure. *The Standard's* marked popularity, featuring Dr. Carroll's sermons, articles by J. B. Gambrell of Mississippi, and M. V. Smith's and Cranfill's "Sunday Morning Thoughts," however, soon caused a growing rupture. For years afterward Hayden's attack became centered on Cranfill's secretaryship record, with allegations of fraud.

¹³For this readable paper, George W. Truett consented to serve as editor of the children's department and evoked a lively response.

J. M. Carroll's Secretaryship

The Convention's board of directors, upon the retirement of Cranfill in mid-year, elected Pastor J. M. Carroll of Lampasas,¹⁴ who was the agent of the Foreign Mission Board for Texas. Feeling that he might, as a blood brother, become the occasion of complications, B. H. Carroll prudently resigned as president of the Board. Up to this point Carroll had been friendly to Hayden. J. M. Carroll, a most efficient man as already evidenced by his careful and invaluable services as state statistician, proceeded with much vigor. He inaugurated the plan of "general missionaries," calling to the office W. C. Lattimore. Although the depression was deepening, he managed to operate with only slight enlargement of debt and at the same time to increase the aggregate of missionaries employed. The board now decided to consolidate all missionary interests, home as well as foreign, with the State Mission Board, also to take over ministerial relief which had hitherto been cared for by H. M. Burroughs at Lampasas¹⁵ in connection with a home for aged religious workers. Secretary Carroll's reports immediately arrested attention for their exactness, exhaustiveness, and challenge. His very scrupulosity, nevertheless, furnished precisely the opportunity wanted by Dr. Hayden for a telling attack. In the course of his first report, Carroll wrote:

"Let it be remembered that this report includes only the last two quarters of the year, from April 1 to September 30. The reports for the first two quarters were never turned over to the present corresponding secretary."

¹⁴This brother of B. H. Carroll was a great man in his own right. His career proves he was one of the most versatile men who ever lived in the state. A sportsman, known to be the "best shot" in Texas; an ornithologist of vast research, and a well-known collector of bird specimens; pastor of first churches in Corpus Christi, Lampasas, and Waco; expert statistician; state missions secretary; author of the most authentic history of Texas Baptists, he added to all these distinctions the great service he rendered to Christian education as educational secretary, as founder of San Marcos Academy, and as president of colleges at Brownwood, Texas and Shawnee, Okla.

¹⁵Prince E. Burroughs, a son, was pastor of First Church, Temple, and of Broadway Church, Ft. Worth, and served many years afterward as head of Sunday school teacher training for the Baptist Sunday School Board in Nashville, Tenn.

As explained by both Carroll and Cranfill,¹⁶ the words were perfectly innocent. It happened that the missionary reports for Cranfill's last two quarters had been carried by him to a Waco bindery for making them permanently and easily consultable, but had been unaccountably lost or stolen. Immediately upon the reading of Carroll's statement, however, the convention treasurer, John T. Battle, had arisen on the floor of the meeting and stated that the cash book and vouchers were complete, in order, and in his possession, subject to anyone's investigation. Unfortunately, Battle later confessed that he had misplaced these records. Hayden thereupon declined to accredit the declarations as to regularity and steadfastly stuck to his allegations, even after Battle subsequently found the missing records, exhibited them and authoritative auditors certified they were correct to the cent.

A More Comprehensive Attack

Hayden next attacked J. M. Carroll, secretary, asserting that his salary was exorbitant, his administration reckless in expenditure, that the debt was increasing enormously, that he was concealing information from the churches, that the number of missionaries were diminishing and those employed were starving. Coming at the nadir of the depression, these statements created consternation. The Board, acting discreetly, officially investigated each of the statements and was able to show that the salary was fixed by the Board of which Hayden was a member, that the expenses were reasonable, and less than before, that the debt was not being increased, that everything was open to inspection, that many more missionaries were being employed, and that any sufferings which the missionaries endured were not induced by neglect of a sympathizing Board but by prevalent conditions over which it had no possible

¹⁶See *History of Texas Baptists*, by J. M. Carroll, Chapter LXXVI, and *J. B. Cranfill's Chronicle*, Chapter LXX.

control. Carroll protested he had no desire to name his salary and would take whatever amount was deemed advisable by the Board. Hayden spoke at Marshall in 1894, according to Cranfill, a total of fourteen hours in support of his grievances, but the Convention then and there re-elected Carroll at the same salary.

The editor of *The Texas Baptist and Herald* continued thereafter his broadsides against Cranfill, Carroll, and the board of directors. It might have been that J. M. Carroll would have escaped these castigations if he had not made *The Texas Baptist Standard* a personal contribution when a fire destroyed the paper's office, press, and stocks, or if Cranfill and B. H. Carroll had been on less intimate terms of friendship.

S. A. Hayden's Theories

Since individuals usually rationalize their conduct and formulate their philosophy in a manner to justify their behavior, Dr. Hayden's next move was to begin developing a theory which emphasized "church sovereignty" as opposed to what he termed the rule of boards. Having been discountenanced by the board of directors of the Convention, he endeavored to introduce a rule over the board by other units than the Convention. At Belton, in 1895, this, with a revival of Martinism under the leadership of Pastor E. R. Carswell of Gonzales, and the intrusion of a doctrine which repudiated substitutionary atonement put forth by Pastor G. M. Fortune of Paris, was effectively smitten by the adoption of a history-making group of resolutions which also contained a definition of the Convention's constituency, as follows:

"The Convention is composed of persons chosen by churches, associations and missionary societies and their messengers, and when said persons are convened they, and not the churches, are the Convention."

This definition, adopted by rising vote, was a substitute recommended by a committee appointed by the body in lieu of a resolution favored by S. A. Hayden which insisted on "sovereignty lodged in each of the churches," language omitted from the committee's resolutions no doubt in order to declare the freedom of the Convention as a purely deliberative body to determine its own actions without instructions from any source, save as it might voluntarily choose to regard such.

The doctrine that the Convention was an authoritative delegation instead of merely an advisory body henceforth became the basis of much of Hayden's contentions—a departure from historic Baptist polity which would have changed the whole structure of Baptist co-operative organizations, a conception which never at any time worked, even in Hayden's own Baptist Missionary Association set up after the prolonged fight finally culminated with his exclusion from the Baptist General Convention at San Antonio in 1897.

Patience Ceases to Be a Virtue

The climax to the Hayden controversy came the year after a most humiliating session of the Convention which had been at Houston in 1896. That Convention, by rights, should have been pronouncedly constructive. B. H. Carroll did contrive to secure approval of a perpetuation of co-education at Baylor University with a distinct recognition of the validity of separate education for young women as conducted at Baylor College at Belton. Many distinguished visitors from other states were present, representing great causes in which all felt a vital interest—among them J. B. Gambrell, more recently of Georgia.¹⁷

¹⁷"Brother Jim Grady asked me if I did not want to come to Texas. I answered him very sincerely that I wanted to go to Heaven, and I did not see any good road through Texas." *Life Story of Dr. J. B. Gambrell*, by E. C. Routh.

The successor to J. M. Carroll in the office of corresponding secretary, M. D. Early, felt profoundly discouraged by the intensified warfare on the board, its officials and plans. In addition, drouth in extreme had cut crops short. The spiritual results appeared meager. President W. H. Jenkins and Secretary George W. Truett of the board presented a candid, courageous answer to criticism with a recommendation that S. H. Hayden be denied a seat in the Convention, to which six members, however, offered protest. After five days of heated debate, during which policemen looked on, when the regular work of the Convention received scant attention, adjournment came upon acceptance of O. S. Lattimore's resolution expressing censure of Hayden with admonition to refrain from further obstruction. The action was practically nullified in last minute resolutions offered by W. T. Tardy and thirty-three others which protested both the censure and the admonition.

Sadly the four hundred and ninety-three messengers turned homeward, most of them wondering if this were the end of the sore strife.

Very soon it became obvious to all that nothing toward a settlement had been achieved. Secretary M. D. Early, tired and sick, quit. In the crisis, following an all-night prayer meeting held in the First Baptist Church, Waco, the board elected J. B. Gambrell of Georgia to take up the task from which four strong men had been successfully driven. The Convention had reduced the salary to \$1,800 a year, an amount insufficient to maintain the newly chosen servant. To meet the emergency B. H. Carroll, George W. Truett, D. I. Smith, J. M. Carroll and George W. Baines contributed \$100 each as a supplement, and Gambrell accepted.¹⁸ Without consulting his compeers, the new secretary sought out Hayden to ascertain if there was any hope of reconciliation. Convinced that there was none,

¹⁸At this time the headquarters office was moved to Dallas.

Gambrell resolutely faced up to the expected attack, which came on swiftly and bitterly.

A sorrowful phase of the situation was the editor's maneuvering with the aged Rufus C. Burleson, who had been rejected as Convention president in favor of R. C. Buckner as far back as 1894 in Marshall, because of alignment with Hayden, but now was being held up as a martyr for having been retired by Baylor to president emeritus, allegedly at the instance of B. H. Carroll.

The agitation swept on like a prairie fire. Another year made crystal clear that Jenkins and Truett, backed by most of the Board had been true in their judgment as to the only course which could save the Baptist organized work from utter confusion, if not destruction. Accordingly, when the Convention assembled in San Antonio (for the first time without free entertainment) the Baptist host—more than 1,200—came ready to apply the drastic remedy. The majority report of the Credentials Committee before whom the right of S. A. Hayden to a seat had been challenged, recommended excluding him. Hayden defended himself for forty-five minutes; W. H. Jenkins arraigned him for thirty minutes. The vote for exclusion of the offender tabulated 582, against 102. The next year at Waco Hayden offered himself as a messenger again, and the vote against admitting him by an overwhelming majority of the 2,494 messengers present again prevailed. J. B. Gambrell, by his good will, by his competent presentation of missions through *The Missionary Worker* and other publications, and by his sane, assiduous toils was leading the Baptists out of the wilderness of defeat and discouragement. The concluding action at long last was taken in Dallas, in 1899, when Hayden once more presented himself as a messenger. He was allowed thirty minutes to plead his case, and W. B. Denson spoke fifteen minutes against his having a seat. The

vote, taken by ballot, showed 557 for allowing him a seat and 1,181 against.

Hayden then instituted a suit for damages in the amount of \$100,000 against thirty of the leaders, including J. B. Cranfill, B. H. Carroll, George W. Truett, and C. C. Slaughter, alleging a caucus by them at San Antonio which plotted his ousting from the Convention. Remorselessly, the lawsuit was to drag through seven weary years in Dallas, through four trials, two of them resulting in hung juries and two of them in verdicts for Hayden, afterward reversed by higher courts, at length to be settled out of court on motion of J. B. Cranfill, who paid the court costs and S. A. Hayden one hundred dollars, thus ridding the defendants of the nuisance.

The stormy decade culminated co-incidentally with the Galveston hurricane of 1900, greatest natural disaster ever inflicted upon the state. It seemed as if Nature would match human malice and spend itself in a supreme burst of fury. But often God turns disaster into triumph for his cause. The volcano pours forth a fiery flood of molten lava, burning its way out over the plains, leaving a scorched and scarred desolation, yet in time the lava cools and crumbles into rich soil, bringing forth vivid verdure and finest fruits. Even as a beneficent divine providence overruled the Galveston disaster to make the city more beautiful and secure and to evoke widespread noble responses in men, so the pitiable rage among Baptists passed under God's control to usher in a golden age for these militant believers in Texas.

CHAPTER FOUR

BUILDING WITH A MIND TO WORK

I. SUNSHINE AND FLOWERS

Upon assembling in convention at Fort Worth, November 8, 1901, Secretary A. E. Baten, lifting up a magnificent vase of chrysanthemums, read a note addressed to President R. C. Buckner from Pastor M. T. Andrews of Marshall:

"The chrysanthemum, left to conform its own will, is a very ordinary flower. Its large growth is due to proper training, careful pruning, and wise discipline. The moral it teaches is, that discipline is necessary to character. This is the fundamental law of life. It is the secret of this Convention's enormity. These flowers are presented by the grower to the honored president as a fit symbol of his splendid administration as our presiding officer, and the present greatness of our glorious Convention."¹

Stormy times behind, grown strong in brotherhood, disciplined in co-operation, the Baptists of Texas rejoiced in the Lord. Death of venerable R. C. Burleson and of brilliant, scholarly young John S. Tanner left a hush in their hearts, but they thrilled to dynamical young George W. McDaniel's slogan, "Enlightenment, Enlistment, Enlargement." The expectant multitudes called for an early report of the board of directors. Written by Secretary Gambrell and read by George W. Truett, it recited unexampled revivals in the churches, hilarious giving, quickened interest in the schools, and broadening vision of the needs of the world—\$13,084 for Home Missions, \$15,871 for Foreign

¹Minutes of Baptist General Convention of Texas, 1901.

Missions, \$2,034 for Ministerial Relief, \$59,082 for church building fund, \$52,462 for State Missions. Dr. B. H. Carroll, speaking for the Education Commission, recognized the gifts of F. L. and George W. Carroll, for a chapel and science building, respectively, to Baylor University, in the sum of \$141,000, and mentioned the names of thirty others who had given \$1,000 or more each, with a total of \$211,251 contributed to the school during the year. On Friday night the Convention, in a rousing collection, had given \$25,000 of this. Carroll closed with a resounding summons to proceed with the endowment of Baylor University.

No one could peruse the minutes of that first year of the new century without strongly feeling that here was a body of Christians zealously working in a spirit of blessed assurance for the whole program of Christ for the whole world.

II. BAPTIST MISSIONARY ASSOCIATION

Finding himself and certain of his supporters repeatedly denied representation in the Baptist General Convention, Dr. Hayden's friends called a meeting at Lindale with a view to organizing another convention with which they might align themselves. Later in 1901, at Jack's Creek, came into existence the Baptist Missionary Association of Texas. Dr. Hayden termed those who stood by the Convention the "Board Party" and those in the Association the "Church Party." Incorporated in the constitution of the new body was the Hayden theory that the Association was composed of churches, not individuals, referred to in the Convention as messengers.²

After a year of effort, at Jacksonville the new organization reported 312 churches associated with it. The officers

²Secretary Gambrell emphasized continuously the historic Baptist conception of general bodies, that they are "for counsel, with no ecclesiastical functions, and therefore with no authority over the churches."

chosen were: W. H. Parks, president; J. K. P. Williams and H. B. Pender, vice-presidents; L. L. Sams, recording secretary, and J. M. Newburn, corresponding secretary. A collection of \$3,000 in cash and pledges was taken with which to pay a debt on the board. Twenty-two new churches and thirty-four Sunday schools had been organized. The Association committed itself to a policy of economy and indoctrination.

Next year, 1903, at Dallas, A. J. Diaz of Cuba, but lately relieved by the Southern Baptist Home Mission Board, appeared with a bid for endorsement. Others out of harmony with Baptist organizations found refuge in the Association. Some progress over the year previous in number of churches enlisted in baptisms, and in contributions to the college at Jacksonville. The attitude toward the Convention continued highly critical. Apparently the adverse movement reached its crest in 1904, when its leaders claimed allegiance of 563 churches with thirty-four out of the one hundred district associations of the state. It then projected a university in Dallas, with J. R. Penthuff as president.

But weariness came on apace and proposals of peace sprang up. J. M. Newburn resigned as secretary, and L. L. Sams declined the office, later left the Association and was received by Convention churches as a trusted pastor. Disaffection spread. Likewise W. E. Tynes, of Houston, an official, resigned, as did President Penthuff; and as debts grew masses of adherents parted company with the so-called "Church Party." Except for disagreeable factions in some local churches, the Association created no serious problems for the Convention, even though it should keep vexatiously active in opposition for years to come.

III. REPAIRING AND EXTENDING THE WALLS AS TO NEWSPAPERS

The Convention enjoyed the publicizing of its work by the privately conducted *Baptist Standard*, which had come to be perhaps the country's foremost Baptist newspaper in point of reader interest. Associated in the ownership with Editor Cranfill were two laymen, Col. C. C. Slaughter of Dallas and George W. Carroll of Beaumont. Although a small sheet, *The Missionary Worker*, edited by Secretary Gambrell and owned by the Convention, was eagerly devoured by thousands of readers, who fed upon Gambrell's rare humor, homely common sense, and seasoned philosophy.³

The publications stressed the positive side of Christianity, its practical and devotional elements, enunciated the fundamentals of the Baptist faith, alertly applied religion to life in all relations, and pressed for consecrated maintenance of missions, education, and benevolence. People came to love their denomination, to take joy in their churches, and to offer themselves in glad service.

An unseemly episode on a train, in which J. B. Cranfill and S. A. Hayden were involved in gunplay, led to Cranfill's retirement from *The Baptist Standard*, an act on his part commended generally as the voluntary removal of himself—a very useful and highly respected man—as a possible issue in what was feared might become a revival of the wretched controversy.⁴ Thus in 1904 he sold his interest in the paper to George W. Carroll. J. H. Gambrell came on as editor, followed in 1907 by former editor of the *Western Evangel*, J. M. Dawson. In 1907, J. Frank Norris acquired a controlling interest in the paper, afterward assuming the editorship. Judgment of a majority in the Convention be-

³Many of the most influential articles from Dr. Gambrell's pen during this period appeared in a popular book in 1908 under the title *Ten Years In Texas*. It contained "Up Fool's Hill," "The Te-Hee Girl," "Grasshoppers and Giants," and other notable pieces.

⁴In words of bitter regret, Dr. Cranfill in his *Chronicle*, Chapter LXXVI, complains that his retirement was a distressing blunder, the greatest he ever made.

gan to form that the paper should be denominationally owned and controlled. Norris, in 1909, sold out to a company of Baptists consisting of George W. Truett, H. Z. Duke, J. B. Gambrell, Charles D. Fine, and R. C. Buckner, who induced Robert H. Coleman to serve as business manager and J. B. Gambrell as editor. It was not, however, till January, 1913, that full ownership was transferred to the Convention.

In taking ownership and control, the Convention was moving along a revolutionary road, the only precedent being the route of *The Missionary Worker*, which now reached its end and was discontinued. As history has since shown, the transfer was a creative action which introduced a system of denominationally managed newspapers in most of the states of the Southern Baptist Convention.

State Missions Leap Up

Offerings to State Missions in the first decade of the century steadily rose by leaps and bounds: in 1901 the total was \$52,462; in 1902 it was \$64,238; in 1903 it advanced to \$74,674; and on and on the figures climbed. Attendance on the annual sessions mounted as hundreds looked forward to the ecstatic hour when Brother Truett would read Gambrell's report and the brethren in triumph would start a hymn, then embrace each other as they sang, their faces suffused with tears.

General missionaries, such as J. M. Gaddy, J. C. Gentry, and J. M. P. Morrow, were ardent, able advocates and heralds of the cross as uplifted by the Baptists. The whole number of state missionaries increased from 198 in 1901 to 282 in 1905, and in 1914 to 482, with contributions for that object in 1913 attaining the sum of \$150,352. When J. B. Gambrell yielded the secretaryship February 10, 1910,

to become editor of *The Baptist Standard*,⁵ F. M. McConnell took over the office and the work kept marching forward.

Southwestern Baptist Theological Seminary Founded

In 1901, upon recommendation of President O. H. Cooper of Baylor University, the Bible department begun by B. H. Carroll while pastor ten years prior, was enlarged into a school of theology, with Dr. Carroll as dean. To this embryonic seminary at once were added two professors—Dr. A. H. Newman of McMaster University and Dr. Calvin Goodspeed of Chicago University. Others joining up a bit later included C. B. Williams, L. W. Doolan, Jeff D. Ray, J. J. Reeve, B. H. DeMent, and L. R. Scarborough. The degrees of Th.B., Th.M., and English Bible were conferred.

With certain developments not necessary to elaborate,⁶ it was decided to separate the school of theology from Baylor and relocate it. Fort Worth was chosen. Under the presidency of B. H. Carroll the new institution was launched. At first it offered special opportunities to ministerial candidates who lacked the best educational preparation and wished to avail themselves of specialized instruction in the English Bible and evangelism. Its curriculum quickly unfolded into standardized requirements.

Starting with Fort Worth Hall, a men's dormitory of best construction, with a capacity of two hundred fifty, it was destined to acquire other suitable buildings as needed, also slow-growing endowment, regularly some income from denominational budget appropriations and at intervals donations supplied by those interested in the education of ministers. A woman's missionary training school in 1910

⁵In 1912, Dr. Gambrell gave up the editorship of *The Baptist Standard* to spend two years as a full professor in Southwestern Theological Seminary, but in 1914 he resumed the secretaryship of the consolidated Executive Board of Texas and served until the election of F. S. Groner in 1918.

⁶Undoubtedly Dean B. H. Carroll and President S. P. Brooks did not agree on all matters of administration, but considerations of separation were prompted by the trend of theological institutions at the time.

was integrated with the seminary, with Miss Mary C. Tupper beginning as superintendent in 1913. There being no tuition fees, the running expenses for many years occasioned much concern, but the enrolment from the first was impressive and "the school of the prophets" exercised powerful influence. In 1928 it passed to the ownership and control of the Southern Baptist Convention.

Hospitals Added to Program

A new departure for Texas Baptists was the establishment of institutions of healing. The first advocate of hospitals as a part of the Convention program is difficult to ascertain. George W. Truett, R. C. Buckner, and J. B. Gambrell have each been cited as the originator. J. M. Carroll thinks⁷ the first to plead the cause was J. B. Cranfill—in proof quoting an editorial printed in *The Baptist Standard* February 26, 1903, in which Dr. Buckner on his seventieth birthday was exhorted to crown his life's labors with the building of a large Baptist hospital of the highest type in Dallas, lamenting that the Baptists had too long neglected this badly needed institution for which the money could be had.

Others have argued for L. T. Mays and D. R. Peveto of Houston, who began to push for the erection of a memorial sanitarium in Houston. In the summer of 1907, D. R. Peveto succeeded in getting the Baptists of Houston to purchase the Rudisill Sanitarium for \$18,000, Mrs. Rachel Stuart, a member of First Church, giving \$1,000 of the amount as a first payment. Peveto surrendered his education in Baylor University in order to create and superintend this hospital, which passed into the ownership of the Baptist General Convention of Texas in 1910. Next year, a school of nurses was inaugurated and a four-story concrete building added to the original unit.

⁷A *History of Texas Baptists*, by J. M. Carroll, page 827.

Dallas Baptists, being stronger,⁸ however, could act a little more quickly than the Houston promoters. By October, 1903, they had named trustees, had purchased a building at a cost of \$25,000, and in November of the same year had induced the Baptist General Convention of Texas to adopt resolutions which expressed the conviction that "hospitals are the natural product of the Christian religion," and secured approval of the purpose to "establish in the city of Dallas the Texas Baptist Memorial Sanitarium."⁹ On March 11, 1904, the institution was formally opened. George W. Truett fervently appealed to the people for money with which to erect a building commensurate with the kind of hospital envisioned. Col. C. C. Slaughter responded with \$50,000, and hundreds with smaller sums, so that the great edifice arose. On October 14, 1909, its doors were thrown open to the public, and its rooms and wards were filled with patients.

Little did the rank and file understand that the founding of these two hospitals meant the incorporation of a vast line of ministry into the Convention's program of benevolence, really a major interest. Only as similar institutions began to be projected in other cities did they come to see that.

IV. EDUCATIONAL FOUNDATIONS IMPROVED

If missions constituted the base of Texas Baptist operations from the first, Christian education consistently occupied a parallel position.¹⁰ Reference was made earlier in

⁸This can no longer be said. Not only has Houston as a city forged forward to become larger in population, but it now boasts the largest number of Baptist churches of any city in the world, outstripping Atlanta, Birmingham, Ft. Worth, and other populous Baptist centers. Among late contributors to this amazing development must be mentioned such pastors as J. L. Gross, E. P. West, M. M. Wolf, T. C. Jester, and E. S. Hutcherson.

⁹Secretary Gambrell wrote: "The conduct of the Good Samaritan points the way to all generations of men. . . . He provided for the wounded man in an inn until he could get well and take care of himself. The modern sanitarium is the Good Samaritan concept made effective."

¹⁰Dr. Gambrell, secretary of missions, proclaimed: "Baptists are irrevocably committed to denominational education. It is a method of missions and a most effective method. Our whole history proves that, to grow, we must evangelize and educate."

these pages to the formation of a system of correlated schools and to the initial largest gift ever made by anyone to the Baptist education in Texas up to that time, that of Col. C. C. Slaughter in 1897. Previous to the nineties, Texas Baptists had contended that two schools were too many. Paradoxically, suddenly they welcomed a deluge of colleges. "Within five years seven full-fledged 'colleges' and one 'institute' with others to follow sprang up," complained J. M. Carroll, upon whom the Baptists laid the heavy burden for long years of financing, necessitating his later resignation from the pastorate of the First Baptist Church, Waco, in which he remained only six months as contrasted with his brother B. H.'s twenty-eight years in the same pulpit.

The schools were weighted down with debts aggregating more than \$300,000. To meet the perilous situation, J. M. Carroll, who upon his retirement as state missions secretary in 1895 had undertaken the raising of the huge debt on Baylor Female College, now proposed the pooling of all school debts and the adoption of correlation. J. L. Ward¹¹ and F. M. McConnell concurred in the suggestion. Agreeing to it also was Colonel Slaughter, who showed his faith by his works in donating \$25,000 to make a go of the plan. The school presidents then entered the preliminary consultations, covenanting to support the scheme. The 1897 Convention in San Antonio authorized the Education Commission of thirteen to execute the plan.

B. H. Carroll was persuaded to accept the leadership, with J. M. Carroll as his assistant. The two years which followed were clouded by the lingering shadows of the Hayden trouble. The Convention sessions were so disturbed by it that the Education Commission missed its great chance of suitable presentation in the Dallas session of

¹¹J. L. Ward, called the Nestor of Baptist education in the state, elected president of Decatur College in 1900, resigned to become secretary of the Texas Baptist Education in 1904, resumed as president of the College in 1914. Under his touch, Decatur College, the first junior college established anywhere in the world, has made an unusual contribution to the supply of ministers.

1899. But in Fort Worth, in 1901, B. H. and J. M. Carroll came to the Convention with most of the needed funds already raised (as recounted on page 96); and then there occurred one of the most dramatic sessions on record, when the eloquence of B. H. Carroll took fire and the whole sum required was obtained—\$211,251.51 as of the year—and reported at that Convention!

Dr. B. H. Carroll next entered upon teaching the Bible in Baylor University, his salary being provided by a group of generous laymen. His brother J. M. took up the secretaryship of the Education Commission, with the task of endowing Baylor University. Two young men, just graduating from Baylor in 1904, joined him as assistants. These were I. E. Gates and J. M. Dawson. The great campaigner was able to secure from John D. Rockefeller an offer of \$35,000, conditioned on Texas Baptists raising \$126,000. Colonel Slaughter added \$10,000, and a galaxy of devoted laymen aided splendidly—George E. Cowden, R. H. Hicks, F. W. Johnson, John T. Wofford, George Murphy, G. H. Connell, William Reeves, Cicero McIver, J. P. Crouch, J. A. Walker, J. T. Pemberton, H. L. Kokernot, names identified with the immortal builders.

The Education Commission functioned, some years with conspicuous success and during others with slight results, under J. M. Carroll's successors from 1904 to 1914—S. P. Brooks, J. L. Ward, J. B. Tidwell, A. J. Barton.¹² In 1914, at Abilene, having been known for a year or so as the Education Board, it was transferred to the board of directors, henceforth to be an integral part of the general board's concern. But before its work was thus merged, it had taken on, besides the eight schools with which it began, the two Bayers, the colleges of Howard Payne, Decatur, and Burle-

¹²Dr. A. J. Barton, pastor of First Baptist Church, Waco, who was succeeded by Dr. F. C. McConnell in that pastorate in 1909, not only served in the general work, but from 1914 to 1917 was secretary of the Texas Anti-Saloon League, a position held from 1942 and after by another Baptist, W. H. McKenzie, for the Texas United Drys.

son, and the academies at Canadian, Rusk, and Goodnight—the following: Palacios, San Marcos, Bryan, and Westminster Academies, Wayland College, and the College of Marshall.

Never at any time did the Education Commission fulfil the ideals of those who proposed it. Perhaps they expected too much of it. In a period of educational chaos, of wild promotional schemes by local communities, of meager financial provision, it did beyond question, however, assist in cultivating unity, co-operation, sanity, and it inspired much larger financial support than is credited to it.¹³

V. ATTITUDE TOWARD OTHER CHRISTIAN COMMUNIONS

A paper on "Christian Union" submitted to the Convention in Dallas, November, 1913, must be reckoned as very far-reaching, inasmuch as it not only defined the position of Texas Baptists and eventually affected the attitude of all Southern Baptists, but came to stand as a rock of stumbling for many in other denominations desiring unionization. It was read by George W. Truett and signed by him and by J. L. Gross, S. J. Porter, F. C. McConnell, W. F. Fry, George W. McCall, Forrest Smith, and J. B. Gambrell, but its language signifies that it was written by J. B. Gambrell.

The committee professed a deep and sympathetic interest in the efforts then making throughout the Christian world to reunite its scattered and oftentimes antagonistic forces, deplored the divisions, longed for union, prayed for it, and promised to labor for it, on a scriptural basis.

It then recited the position of Baptists in respect to other Christians, "that all true believers in Christ as their personal Saviour are saved, having been born again, and this, without intervention of preacher, priest, ordinance, sacrament, or church." With all such the Baptists, it was as-

¹³See Carroll's *History of Texas Baptists*, pages 884-885.

serted, hold fellowship in spiritual union. The paper declared for the Baptist unalterable belief in the undelegated sovereignty of Jesus Christ—over his churches and over the individual conscience. It enunciated the Baptist contention that religion is strictly personal, an affair between the individual and his God, independent of all proxyship, sponsorship, or deputyship. It interpreted the church as a divine institution, not evolved from changing conditions of society, not subject to alterations to fit the demands of organic union. It abhorred the disregard of intelligent personal conviction in religion, by accommodation to economic expediency.

The paper concluded that the existing divided condition of Christendom was due to departures from the simple teachings of the Scriptures, and the hope of organic union must be based on a searching study and acceptance of the Scriptures. Pending the working out of the problem of union, Baptists would “at all times co-operate with fellow Christians and fellow citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort for the moral and social uplift of all men in all lands.” But “cherished beliefs, and a deep sense of duty, would not permit Baptists entering into any Federation, Council or what not, that would in any way obscure positions as set out or hinder in the full and free preaching of the whole counsel of God to all the peoples of the world.”

The committee exhorted utmost fraternal discussion among all Christian groups and summoned 600,000 Texas Baptists to renewed zeal in the propagation of the principles which the Baptists hold is scriptural Christianity, taking undisguised consolation in the fact that “the whole world is turning toward democracy, both in religion and government.”

The thoughts of the paper, dear to the hearers, expressed in noble words and uttered in the haunting voice of the

reader, produced a profound effect. Bold indeed would henceforth be anyone dissenting or attempting to chart a different course. Dr. Truett, a Christian of extraordinary fraternity, under most persuasive influences to induce him to commit himself and his people bindingly to the movements decried in the paper, in pinches remained immovable. Dr. Gambrell,¹⁴ who in his fraternal feelings for his Northern Baptist brethren had opposed the organization of the Southern Sunday School Board; who was the teammate of Dr. George C. Rankin, ranking Methodist publicist in Texas, in matters of civic righteousness; and who was the beloved commoner in religious circles of whatever name, stood up steadfastly against "entangling alliances." As for their compeers among the masses of Texas Baptists, the position taken was acclaimed, and on these lines has been continued.

Of one pastor, in no sense more outstanding than others, but fairly as representative, it was published: "While solidly conservative in the theology and ardently committed to the Baptist faith, he has been unapologetically fraternal in spirit and fearless in his association with other Christian groups. Although he has never advocated organic union, he has unhesitatingly striven to promote understanding, good will, and co-operation wherever possible without sacrifice of principle and conviction."¹⁵

Baptists are usually active in local pastors' associations composed of non-Catholics. They co-operate with evangelicals in their communities in religious matters of widest interest. They work heartily with those of all faiths in behalf of prohibition and moral reforms. They give evidence of real spiritual unity with multitudes of those whom they believe to be Christians without regard to name or creed.

¹⁴In the first postwar Southern Baptist Convention, held in Atlanta, Ga., speaking on a proposal of federation, Dr. Gambrell said, "Baptists object to working with a blind bridle put on them."

¹⁵*A World-Visioned Church*, by Frank E. Burkhalter, page 215.

But they are clearly distinguished by the characteristics delineated in the famous Dallas paper on Christian union.

VI. THE END OF AN ERA

The year 1914 signalized the end of a great creative era, which may aptly be called the Texas Baptist golden age.

The crowning event of joy in that awesome year was the presentation of Buckner Orphans' Home to the Convention. Dr. R. C. Buckner, the manager, now past eighty-one, wished it so, and believing that his departure could not be long postponed, he urgently requested the Convention to receive the beloved institution, which had grown to be the largest single asset within the denomination. Thus it passed from the control of the deacons who had sustained it. The General Convention meeting at Abilene, November, 1914, gladly adopted the Home and appointed twenty-seven directors to serve in place of the previous self-perpetuating board. This action, together with the merging of the Education Commission with the General Board, impressed all with a sense of momentous change.

Dr. Buckner's decision to decline re-election as president softened all hearts with the solemn realization that a distinct period neared an end. Twenty years—since 1894 and the Marshall Convention—the great good man had presided, in full confidence of all, in later years with never the need of a gavel. He had survived many of the mightiest of his co-laborers, some of whom, like F. M. Law, John Hill Luther and J. M. Gaddy, had but recently fallen. Buoyant still, he lived in incarnation of faith that works, and men vied with one another to express their gratitude for his unremitting productive labors and to pledge their tenderest love throughout his days.

Dr. B. H. Carroll Gone

The Convention of 1914 assembled in a spirit of chastened sorrow because of the passing of B. H. Carroll the week before. Dr. J. B. Cranfill, in *The Baptist Standard*, circulated on the day of convening, announced that when on Wednesday morning November 11, B. H. Carroll on Seminary Hill fell on sleep, the greatest Baptist in the world had died. His funeral in the First Baptist Church, Waco, scene of his incomparable pastorate, had been thronged with mourning comrades bound to him through the long busy years as with gold chains; with adoring students, who would venerate him forever; and with eminent citizens, who bowed in reverence to one whose gianthood could never be gainsaid. The colossal man, unsurpassed preacher, standard-bearer of the faith, dauntless champion of all righteous causes, passionate pleader for missions and Christian education, master builder—seer, prophet, and apostle—no more on earth would sound the call for the Baptist advance! And he had laid down his armor in the hour when a global war was on, and the world seemed to be coming to an end.

CHAPTER FIVE

THE WORLD WAR AND AFTER

I. WORLD WAR I

The Work Uninterrupted

"God buries the workman but carries on his work." Moses dies, but a Joshua takes up the leadership of a people. To receive the mantle of Benajah Harvey Carroll awaited Lee Rutland Scarborough, chosen disciple of the Master, who was elected president of the Southwestern Baptist Theological Seminary on February 9, 1915. To succeed the gentle Buckner, resigned, the Convention at Abilene in November prior selected stalwart Samuel Palmer Brooks, foremost layman, who had transformed Baylor from a small college into a full-fledged university. A debt against the *Baptist Standard* of more than \$30,000 having been liquidated by the gift of \$15,000 from H. Z. Duke and a similar amount from churches and individuals, the Convention now owned and controlled the paper. E. C. Routh, a protege of J. B. Gambrell, became the editor.

Through the beneficence of M. H. Wolfe and R. E. Burt, interested laymen, J. M. Carroll was set to working on what was expected to be a definitive, monumental history of Texas Baptists.

A resolution deploring President Wilson's call for "preparedness" on the part of the United States, in view of the relations of this country with allies in the warring countries of Europe, was defeated. Meeting in Austin, the state capital, in the anxious year, 1915, the elderly war-minded members arrested any tendency toward pacifism on the part of the younger.

The Convention continued to acquire properties. Mrs. Eli Moore Townsend turned over the Cottage Home to the trustees of Baylor College, and for her devotion in founding and building up this popular enterprise was accorded gratitude and praise.

Attitude Toward the Negroes

At the outbreak of the war no such prejudice toward the Negroes showed itself as at the close, when the Ku-Klux Klan for a time ruled the state, to the injury or intimidation of all who opposed it. The convention, in 1915, adopting a resolution offered by T. V. Neal, commended the generosity of Hon. George W. Breckenridge of San Antonio for making possible the establishment of Guadalupe College at Seguin.¹ On motion of J. B. Gambrell, it recognized in the death of "our worthy and greatly honored brother, President Booker T. Washington, a national loss" and expressed the belief that the founder of Tuskegee "raised the hopes of the world for the Negro race." A report submitted by President S. P. Brooks on "Evils of the Mob" described a meeting of presidents of church colleges in Waco, held October 25, 1915, in which the educators mourned four thousand mob murders committed in the United States during the thirty years preceding, most of which were lynchings in the South where Negroes had been the victims. The college men would pledge their fellow countrymen, under the guidance of the churches, to stand for a strict adherence to the law and its orderly processes. O. L. Hailey offered the report on Negro population, in which he recited that 300,000 Negro Baptists were being accorded more consideration than ever before, and the suggestion that Southern Baptists were about to establish a theological

¹While Texas Baptists have consistently assisted the Negro colleges, they have shown more substantial sympathy with the one located at Marshall—Bishop—to which they have given considerable money and supplied such trustees as J. B. Cranfill, C. T. Alexander, T. Howard Williams, J. M. Dawson, W. R. White.

seminary for Negroes was greeted with joy. Among the groups served by the highly respected Home Mission Board, prominent mention was made of the Negroes, with admonition to faithfulness in assistance in leading them to Christ.

Religious Liberty in the Training Camps

When General Funston at San Antonio prescribed that preachers must not tell soldiers that they are lost and indicated a preference for strictly liturgical orders of worship in the training camps, Texas Baptists raised a vigorous protest. Dr. J. B. Gambrell, president of the Southern Baptist Convention, objected most strenuously to restricting representatives of the ministry to Catholics, Jews, Christian Scientists, and the Y.M.C.A. Baptists asserted by resolution that no military man, not even the President of the nation, had any such right. "Baptists stand where they have always stood for full and equal freedom of religion and conscience," said they. "They want no rights or privileges in religion that all citizens cannot have in equal measure. We declare in the words of the eminent Methodist Bishop Candler, 'The issue raised is not one that concerns Baptists alone, but which concerns the whole matter of freedom of religious worship in the country.'"

In upshot General Funston lost his ruling. Texas Baptists forthwith instituted camp pastors, who ministered to the men in training with conspicuous results in conversions. Such were A. Foltz, George Green, George W. McCall, J. H. Pace, M. T. Andrews, L. E. Finney, and notably George W. Truett, who was requested in 1918 by President Wilson to go overseas on a preaching mission. Truett's ministry to the soldiers is believed to have been one of the most significant services of his life. Some of the more important scenes of other labors were in San Antonio, Houston, Waco, Fort Worth, El Paso, Eagle Pass, Galveston, Corpus

Christi, and points in the Lower Rio Grande Valley.² Y.M.C.A. secretaries in these camps numbered well-known Baptists from outside Texas, such as Robert A. Ashworth, T. J. Villers, Allyn Foster, and J. A. Francis.

The War Upheld

When the Convention met in Dallas, November, 1917, it adopted a paper by George W. Truett which went on record "before all the world as being in profound sympathy with the struggle of the United States and her allies, against autocracy, as expressed in all ecclesiastical and political systems," and pledged loyal devotion to the civil government for the principles inspiring the titanic struggle of the democracies against autocracy. It expressed hope that the war would see "the end of all political and ecclesiastical systems which deny the common and equal rights of all mankind."

The same Convention requested the Foreign Mission Board of the Southern Baptist Convention to "follow our soldiers across the seas and in every way consistent with military order preach the gospel to them, and lead them to accept the Saviour before they go, as many of them will go to their death."

Southern Baptists Chose Dallas

³In 1918 the Southern Baptist Convention, in Hot Springs, Arkansas, voted to establish a Relief and Annuity Board and locate its headquarters in Dallas. The Board, when constituted, chose Dr. William Lunsford, a former

²Along the border a string of forts had long stood, a line of United States defenses against possible trouble with Mexico and her allies, American or European. These forts at Brownsville, Laredo, Eagle Pass, and El Paso symbolized rough, unevangelized territory. During World War I the Lower Rio Grande Valley, indeed all the country from Corpus Christi to the bounding river, yielded—with the exception of the King ranch, more than a million acres, largest in the world—to settlement. The growing of strong churches henceforth made this "the garden of the Lord." The section was famed for its extensive citrus orchards. The Southwestern Baptist Theological Seminary, having acquired one of these immense orchards, sold it in 1944 for more than twice its original cost.

³NOTE.—In January, 1947, Dr. Walter R. Alexander was elected secretary of the Relief and Annuity Board to succeed Dr. Watts, who had retired because of ill health.

pastor of the First Church, Waco, to be the first executive secretary. The Board proved a success from the beginning. At this writing, 1946, with Dr. T. J. Watts, secretary, it has more than \$10,000,000 in assets and disburses more than \$3,000,000 annually.

Comrades Fall

While Texans were yielding up their lives on the battlefields abroad, loved leaders were passing in the homeland. The years took many of the prominent to their reward. In 1915, J. M. Sallee, George W. Smith, J. C. Talley, Lewis Holland, J. M. Wright, and elect women, such as Mrs. J. P. Crouch, Mrs. B. J. Robert, Mrs. R. T. Hanks, Mrs. John C. Townes; in 1916, W. B. McGarrity, A. J. Wharton, and eighteen other ministers memorialized in the annual minutes; in 1917, fifty recognized in like manner, including G. B. Butler, B. F. Dixon, J. A. French, and Mrs. R. C. Buckner; in 1918, useful laymen, Jesse M. Hart and H. Z. Duke, and active ministers, R. E. L. Farmer, R. A. Harty, H. N. G. Bentley; in 1919, Col. C. C. Slaughter, missionaries Z. C. Taylor and wife, drowned in the Corpus Christi storm; and R. C. Buckner, for whom an elaborate special tribute, enumerating his marvelous and manifold labors in the service of Texas Baptists, was printed in the annual.⁴

II. INFLATION AND HYSTERIA

Baptist Loyalty Bonds

To provide a desirable refunding of debts accumulated in the rapidly expanding denomination, on March 1, 1919, the Executive Board issued one million dollars' worth of

⁴Written by J. B. Cranfill, minutes 1919, recounting fifty years in the van of the marching Texas Baptist armies, forty years head of the Orphanage, twenty years president of the Convention, a preacher of power, undoubtedly one of the most influential among the creative leaders that ever arose in the denomination and certainly the best loved. The volume of biography of him, repeatedly cited in these pages, which was prepared by J. L. Walker and J. B. Cranfill, gives a fairly adequate portrayal of him.

bonds, known as Baptist Loyalty bonds. The public, along with individual Baptists, promptly bought them, and thus the bold venture improved the Board's credit. Years later, when depression struck, these bonds were somewhat embarrassed but eventually they were all redeemed. Conviction grew that the time had arrived when closer financial oversight should be exercised in respect to the vast holdings of the Convention. Co-incident with the issuance of the bonds, the academies at Bryan, Goodnight, Canadian, and Westminster were dissolved or discontinued.⁵

Seventy-five Million Campaign

In May, 1919, in Atlanta, Georgia, the Southern Baptist Convention launched the Seventy-five Million Campaign, with George W. Truett as chairman of a commission to put it into effect. The Commission chose L. R. Scarborough as general director, with Frank E. Burkhalter of Texas, publicity director, and Nashville, Tennessee as headquarters. Texas received a quota of \$15,000,000 of the amount to be raised, to which the state board added a million dollars. Secretary Frank S. Groner assumed the lead, assisted by T. V. Neal as state organizer, J. M. Dawson as state publicity director, and Mrs. A. F. Bledsoe as W.M.U. organizer. In summarizing the benefits afterward, the Executive Board listed: (1) the widespread enlistment of the people in religious activities; (2) the resuscitation of hundreds of dormant or dead churches; (3) a large increase in circulation of the denominational papers; (4) marked development in stewardship; and (5) a subscription of \$15,400,000. Not all this sum, alas, was collected, with the result that practically every agency and institution having gone far forward in the projection of buildings or expenditures suffered dis-

⁵Baylor University in 1920 celebrated its Diamond Jubilee with a notable commencement, at which it granted many honorary degrees to celebrities and heard the poets Edwin Markham, Vachel Lindsay, Judd Mortimer Lewis, and Harriet Monroe. President Brooks announced new endowment in the sum of \$900,000.

appointment, if not distress. The campaign, whatever its defects, undoubtedly proved an unparalleled stimulus to Baptist growth in Texas, uplifting horizons, "calling out the called," adding unequaled numbers to the churches and increasing the Baptist assets in property by many millions.

Sandstorms, Hurricanes, and Flurries

The following paragraph, appearing in the author's discussion of "Missions and Missionaries," in the *Centennial Story of Texas Baptists*, 1936, is offered at this point:

"There began almost coincident with the outbreak of the World War [I] hysteria a new phase of opposition to co-operative missions. This opposition expressed itself in attacks primarily upon institutions fostered by the State Executive Board, which had after the consolidation of the Education Commission with the Mission Board in 1914, been charged with the administration of all the Convention's work. Grievous charges of heresy were hurled at teachers, preachers, and denominational leaders in a manner to inflame the uninformed and to keep successive meetings of the Convention in a highly excited state of mind. Fortunately, the majority of the Baptists, particularly the older ones and the native sons, had learned well the tactics of disturbers and the disaster of being diverted from the essentials, so that, except for constant annoyance, as in sandstorms and a few times something resembling a hurricane, the disturbers could produce nothing more sensational than a flurry. This continued all through the World War and for sometime afterward. Finally, the divisive movement sloughed off and coagulated into a small group of precarious units claiming to be Fundamentalists, so at last ceased to accomplish any further serious harassment."

The assaults of the obstructionists, as in Hayden attacks of prior days, were upon leaders in responsible positions.

They confronted a new spirit, however, for after the long, bitter struggle of the nineties there emerged a pronounced denominational consciousness which cherished the message, the ministry, and the mission of the Baptists. This awareness of denominational entity and integrity aroused the loyalty of the Baptist membership generally, causing them to feel that not only their leaders but themselves were being attacked. They were no longer in a credulous mood concerning allegations and insinuations hurled against chosen leaders, but were able quickly to sense the animus and intent of such.

One of the chief objects assailed by the criticism was the conduct of the Seventy-five Million Campaign. At Waco in 1922 a committee of twenty-two, thoroughly representative of the whole constituency, taking notice of the widely published attacks (principally by one person) branded them as "misrepresentations, insinuations, and reflections upon the proper conduct in office of the appointed and trusted leaders of the Convention." In particular the committee defended the methods employed in the Seventy-five Million Campaign.

Another object of attack was Baylor University, charged with teaching grievous heresies.⁶ President Brooks, joined by the other schoolmen, requested an investigation. The Convention appointed T. V. Neal, G. L. Yates, M. M. Wolf, E. F. Lyon, J. H. Edmonds, C. M. Caldwell, and O. L. Powers to make diligent inquiry into the true conditions. The committee went about its task in much earnestness, submitting questionnaires, seeking personal interviews and visiting the institutions. It reported that two teachers at Baylor College for Women had resigned, prior to the investigation, not in confession of guilt but because they objected to any inquisition touching their private beliefs.

⁶While it is impossible to state in detail the various charges in exact wording, substantially they were that Baylor was teaching Darwinian evolution and salvation by culture and was denying the supernatural and the virgin birth of Jesus.

At Baylor University, where Professor Dow of the chair of sociology, Dr. A. J. Hall of the chair of philosophy, Professor Lula Pace, and Professor A. C. Bradbury of the Department of Biology, had been arraigned, it found Dr. Dow had withdrawn for a better position, that Dr. Hall completely satisfied them, and with the exception of J. H. Edmonds, the members accepted the statements offered by Professor Bradbury and Professor Pace. The investigators avowed themselves cognizant of the existence in higher education of literalistic religionists on the one hand who insisted on an absolutely literal interpretation of all Scriptures, refusing to reckon with or accept the results of science; and materialistic philosophers, on the other hand, who rely entirely upon scientific research, deny any divine revelation or supernatural power—"both positions being offensive to lovers of truth." They were opposed in their own thinking to Darwinian evolution, but were "not committed to any theory of evolution." They discovered no resistance in the schools to Convention ownership and control. In closing they earnestly recommended that in the future all who had any criticisms deemed necessary should communicate them directly to the president and trustees, the properly constituted authorities, responsible, of course, to the Convention, and that Baptists take all the schools from the smallest to the largest into their hearts and prayers.

J. B. Gambrell Dead

On June 10, 1921, James Bruton Gambrell died in Dallas. He had but recently visited Europe in company with E. Y. Mullins,⁷ J. F. Love, M. H. Wolfe, and George W. Truett on a survey, with a view to opening Southern Baptist mis-

⁷Son of one-time Pastor S. G. Mullins of Corsicana, educated at Texas A. and M. College and Newton Theological Seminary, pastor at Newton Center, president of Southern Baptist Theological Seminary, president of the Southern Baptist Convention, author and religious statesman. He was converted under the preaching of Major Penn while working in a telephone office in Dallas.

sions in Spain, Yugoslavia, Rumania, the Ukraine, and Palestine-Syria. To his brethren, from his deathbed, he sent word: "Do right and go forward. Tell them I am a crippled dog in a fox chase, out of the race, but still listening." Affectionately called Uncle Gideon, often termed the Old Commoner, he was characterized as a great preacher, writer, publicist, citizen-statesman, humorist, philosopher. "He came to us," wrote J. B. Cranfill, "during a truceless storm; when he died there was not a cloud on the denominational horizon the size of a man's hand." In every phase of the development of the denomination in Texas he had led—officially as executive secretary of the board, as editor of *The Baptist Standard*, as professor in the Southwestern Baptist Theological Seminary, as president of the Southern Baptist Convention; but more intimately he had shared in the whole life of his people. He, with Carroll and Buckner, comprised a triumvirate who stood out in the expressed judgment of their peers as the mightiest men Texas Baptists had known.⁸

III. OVERCOMING REACTION AND DEPRESSION

Six Million Dollars Indebtedness

Just when Texas Baptists had begun to feel they had solved their most vexatious problems, eliminated nonco-operative critics, made sure of sound teaching in their schools, provided favorable funds for a great advance along missionary lines, alarming reaction set in. They had enjoyed a succession of capable laymen in the chair—S. P. Brooks, 1914-1916; M. H. Wolfe, 1917-1919; J. D. Sandefer,

⁸Mrs. Mary T. Gambrell, his wife, was corresponding secretary of the Women's Missionary organization from 1897 to 1910. The only salary she ever drew was \$75 a month as her husband's office helper. Fully as gifted as he, she wrote, spoke, organized, inspired, and wrought most effectually. She loved the aged preachers and all peoples, performing an outstanding ministry to the Mexicans, resulting in the Mexican Baptist Convention of Texas. "We are," she said, "as one that serves among antipodal races of the entire world, for representatives of them all are here in Texas." She died January 15, 1911, leaving a rich heritage of devotion.

1920-1922; O. S. Lattimore, 1923-1925; Pat M. Neff, 1926-1928—but not one of these Convention presidents could avert dissension and threatened disaster.

The first symptom of breakdown was the slump in the Seventy-five Million Campaign collections. This sounded distinctly ominous, because of unprecedented expansion predicated on full collections and ever-increasing subscriptions. In each locality where the schools and hospitals were located huge building projects had also been initiated in expectation of substantial funds to be contributed by citizens, conditioned on general Baptist response. Everywhere, too, the churches were launching big plants. The denominational structure rocked with signs of collapse. A million-dollar defalcation by Treasurer Carnes of the Southern Baptist Home Mission Board and embezzlements in two or three other agencies appalled the people. By 1926 the State Executive Board owed \$689,526; there was outstanding on Loyalty Bonds \$560,477; the school debts aggregated \$3,522,744; the hospitals staggered under obligations amounting to \$1,224,742; the *Baptist Standard*, with its subsidiary, the Baptist Book Store, owed \$81,137; and Texas pro rata amount due on debts of Southwide boards was recognized at \$300,000; or a total of \$6,379,326, with interest soaring to new heights.

The situation became so desperate at San Antonio in 1926 that the state board spent a night in prayer, asking God for the way out. Instead of borrowing more money or awaiting slow processes, the directors decided to wage a vigorous special campaign for reduction of the debts. The Convention voted a campaign commission of one hundred, with H. L. Kokernot, a deacon in First Church, San Antonio, as general chairman; L. R. Scarborough, president of Southwestern Baptist Theological Seminary, as state organizer; J. M. Dawson, pastor of First Church, Waco, since 1914, as publicity director, and an executive committee

composed of the various Baptist state officials. As the hosts bent heroically to the task, they shouted that they were but conserving their investments, for while it was true they had debts, they also had assets in their institutions alone which exceeded \$12,000,000.

As a matter of fact, the effort did not produce the sizable sum hoped for, but it did cut down the debts materially. Shortly thereafter F. S. Groner who had come from Columbus Street Church, Waco, in 1918 to serve as corresponding secretary, went to the presidency of the College of Marshall.⁹ Three other pastors in turn assumed the burden of the secretaryship—T. L. Holcomb of Sherman, W. R. White of Lubbock, and in 1931 J. Howard Williams of Corsicana.¹⁰ Notwithstanding the crash in the stock market and precipitate oncoming depression, the denomination was actually pulling itself together and slowly climbing toward plains of security.

Mr. and Mrs. John G. Hardin, Benefactors

In the midst of these burdened years two of the most generous philanthropists known to Texas Baptists arrived—Mr. and Mrs. John G. Hardin of Burkburnett, whose fortune originated in oil. This devoted couple were first enlisted by their pastor, L. E. Finney, who soon after became field representative of the Greater Baylor Campaign, an undertaking which finally netted \$1,130,889 for endowment, of which Mr. Hardin gave \$850,000, afterward adding more. Before their death a few years subsequent, they bestowed a total of over \$5,000,000 on Baptist institutions, the main beneficiaries in addition to Baylor University being Mary

⁹F. S. Groner died in Marshall in 1943. He was a student of the University of Texas prior to serving as county attorney of Jack County and on entering the ministry became pastor of First Church, Stamford. He was the first chairman of the Southern Baptist Hospital Commission.

¹⁰These secretaries displayed gifts differing—Holcomb as a promoter, White as a speaker, Williams as an organizer; each very popular, so much in demand as pastors, that not one of them could be retained in the secretaryship.

Hardin-Baylor College at Belton, Hardin-Simmons University at Abilene, Howard Payne College at Brownwood, Buckner Orphans' Home, Dallas, Baylor Hospital and Medical College, Dallas, and the Hardin Educational Trust of \$900,000, which quickly increased to \$1,300,000. The aim of the Hardins was to free the schools from debt and secure them for longer service. Otherwise also they assisted their local church in building worthily, and many other churches similarly. Fellow Baptists reasoned that they were raised up of the Lord "for such a time as this."¹¹

Mingled with enthusiasm over new and larger support for education was sorrow over the sudden death of W. Eugene Sallee, missionary to Kaifeng, China, July 15, 1931. In him centered much of the passionate interest in foreign missions always fostered by Texas Baptists. He stood foremost among the many devoted men and women furnished by the state to the various fields occupied by Southern Baptists. He and his wife, the former Annie Jenkins of Waco, had organized churches, schools, and hospitals in China in which Texas Baptists had shared largely through special gifts.¹² His wife somewhat later returned to Kaifeng and with others carried forward the work which she and her husband had begun. When the war with Japan started, she suffered internment by the Japanese, but returned on the *Gripsholm* upon exchange of prisoners.

Brooks, Builder of Baylor

On May 14, 1931, Samuel Palmer Brooks died at the age of sixty-seven. He had been president of Baylor University since the spring of 1902. His passing attracted national attention, partly because of his utterances of Christian philosophy in the experience of death, especially his fare-

¹¹*The Life Story of John Gerham Hardin By His Own Pen* was published in pamphlet form by the Baptist Foundation of Texas in 1939.

¹²To appreciate the full meaning of the work of this man, one should read the biography, *W. Eugene Sallee, Christ's Ambassador*, by Annie Jenkins Sallee.

well message to the senior class, whose diplomas he signed on his deathbed.¹³ This last message, recorded in bronze in the foyer of Waco Hall, is read before commencement to each succeeding class. He had brought Baylor from a small college with three or four buildings, almost destitute of endowment, and only a few hundred students, to a first-class university possessed of a score of buildings, had added substantial endowment, schools of medicine, pharmacy, dentistry and nursing, altogether attaining an attendance of over three thousand. He had just inaugurated the Greater Baylor Campaign for more endowment when the last illness struck him. A native Georgian, son of a minister, he began life as a section hand on a railroad, later worked his way through Baylor, then Yale, taught sociology for his alma mater, and upon being elected president proved to be one of the most constructive leaders in the ranks of the Baptists. Devout, ruggedly sincere, liberal-minded, aggressive in policy, he not only participated loyally in Baptist affairs but worked hard for better social conditions in Texas¹⁴ and the South and for international peace.

In 1932, following an interim period in which vice-president W. S. Allen¹⁵ served as acting president, Former Governor Pat M. Neff, president of the board of trustees and lifelong friend of Brooks, was chosen president and entered upon the administration with a strong hand.

IV. THE ROAD TO RECOVERY

In the mood of a new day's dawning, at Fort Worth in 1935, "How Firm a Foundation" was voted the Convention hymn, a song liked by Henry L. Graves, fitted to a colonial tune by Jesse Mercer, and suited to the Baptist theology and

¹³See *Brooks Takes the Long Look*, by J. M. Dawson, Baylor University Press, Waco, Texas.

¹⁴In 1916 Brooks narrowly missed being elected United States Senator, but in the primary run-off threw his support to the incumbent, Charles A. Culberson.

¹⁵Since, president of John B. Stetson University in DeLand, Florida.

spirit. George W. Truett thrilled the audience with an address on "One Hundred Years of Baptist Growth in Texas." Frank Tripp spoke in behalf of the Hundred Thousand Club, adopted upon his recommendation by the last Southern Baptist Convention as a means of ridding Southwide institutions and agencies of debt. Secretary J. Howard Williams and Earl B. Smyth, chairman of the budget promotion committee, confessed that the receipts for the year—\$338,127.94—had been "drastically low," but that all current bills had been paid, and the Every-Member Canvass, recently introduced as a means of emphasizing regular, systematic, proportionate giving, offered assurance of dependable income from the churches. The Baptist Foundation, beginning to function under George J. Mason¹⁶ as executive secretary, generated confidence. Editor F. M. McConnell¹⁷ of *The Baptist Standard* gratified the messengers with a most encouraging report of increase in circulation. Departments, such as the Sunday schools under G. S. Hopkins, Baptist Training unions under T. C. Gardner, and Women's Missionary societies under Mrs. J. E. Leigh, indicated extraordinary advances, while state evangelists W. Y. Pond, J. S. Bates, W. H. Joyner, C. Y. Dossey, Charles S. Pierce, and George W. McCall aided powerfully in achieving the record of 20,399 baptisms for the year. Summer encampments, Palacios, Woodlake, Paisano, and the like, numbering sixteen, had grown to such an extent that Dr. Williams counseled caution in regard to starting more. Stu-

¹⁶George Mason's connection with the Baptist General Convention began as treasurer of its executive board. Esteemed for his brotherly spirit and excellent business ability, the Convention entrusted this large interest to him, and he quickly justified the selection. The members of the Foundation were laymen whose acumen in handling large financial affairs had been clearly demonstrated. Moreover, they were devoted men whose integrity, loyalty, and sacrifices could be counted upon, bearing names to be remembered: H. L. Kokernot, Carr P. Collins, W. H. Fuqua, William Fleming, J. M. Nash, Joe W. Hale, O. S. Boggess, Paul Dana, A. E. Kerr, A. B. Culbertson.

¹⁷Dr. F. M. McConnell, following some years as secretary of Oklahoma Baptists, became editor of *The Baptist Standard* in 1927, from which he retired in 1943 to live for several years longer in the enjoyment of a people's highest regard, rounding out his distinguished career as guest preacher in pulpits far and near.

dent work, begun in 1919 with Joseph P. Boone¹⁸ as the first secretary, had steadily progressed until now the secretary, Robert Fling, reported twenty-one schools in Texas where B.S.U.'s flourished.

As harbingers of happier days ahead, A. O. Hinkle of the Baptist Missionary Association and W. H. McKenzie of the Baptist General Convention came forward with a request that, with a view to healing the thirty-year breach, a committee of twenty-five from each body be named to confer on proposals for reunion, a suggestion which met with unanimous approval.

Keen sorrow was felt for the loss by death of I. E. Gates,¹⁹ beloved pastor of First Church, San Antonio; J. T. Pinson, long-time office assistant to the executive secretary; W. H. Jenkins,²⁰ fifty years secretary of the Baylor Board of Trustees; A. H. Newman, renowned church historian; and many others endeared to the brotherhood; but the colleges and seminaries were releasing many well-trained men to take up the work laid down, and thus the Baptist caravan moved onward.

Improved Co-operation

The Baptist General Convention's committee of twenty-five, duly appointed, held several meetings with the Baptist Missionary Association appointees during 1934. This tended

¹⁸J. P. Boone, while a student in Baylor University, organized the Covenanters, a group of six young men who agreed to consecrate and unite their lives in behalf of Christian missions. Upon graduation he worked for some months in the interest of the International Student Movement. To him belongs the credit for originating the B.S.U., which has grown to Southwide proportions. He has since been pastor of the First Church, Tuscaloosa, Alabama, in the First Church, Macon, Georgia, and in First Church, Waxahachie, Texas, and later serving as supervisor of Bible chairs at the various colleges of Texas.

¹⁹Gates gained his first recognition as president of Wayland College. A delightful humorist as well as passionate pleader for causes, he was also an excellent writer, as shown by his published articles and books, particularly *Watching the World Go By* (Broadman Press).

²⁰Kinsman of James R. Jenkins, who wrote the appeal for missionary aid which evoked Jesse Mercer's help in colonial days. He was Waco's citizen No. 1. He married the daughter of General J. W. Speight and was the father of a large family, among whom are Mrs. Truett and Mrs. Sallee.

to clear up misunderstandings, dissipate prejudices and draw the constituencies much closer together. A partial outcome was reflected in a revision of the Convention's Constitution on a basis agreed upon by the joint committee of fifty, and a further result was that upon the failure of the two bodies to coalesce, a number of the B.M.A. preachers announced their future co-operation with the Convention.

At this same San Antonio Convention of 1934, the Woman's Missionary Union completed the funds required for the Woman's Memorial Dormitory at Baylor University, amounting approximately to \$400,000, an enterprise begun under the presidency of Mrs. F. S. Davis, with Mrs. J. M. Dawson raising the money. Largest donor was Mrs. Kate S. McKie of Corsicana, though Mrs. Lou White of Lancaster gave generously, and hundreds throughout the state made sacrificial offerings.

With the approach of the Texas Centennial, Harlan J. Matthews of Marshall, as chairman of the committee on preservation of Baptist history, organized a staff of writers to make ready *The Centennial Story of Texas Baptists*. The attractive book, in an edition of 10,000 copies, in 1936 added much zest to the celebration of the Texas Centenary participated in by all the citizens. At Mineral Wells the Convention paused in its proceedings to witness an impressive dramatic pageant, written by J. M. Dawson and enacted by the Baylor University Little Theater, with T. C. Gardner, William Fleming, and other patrons in support. The production is printed as an appendix to this volume.

J. Howard Williams having entered upon the pastorate of the First Baptist Church, Amarillo, the Convention again looked to Lubbock for a leader, choosing R. C. Campbell. The new secretary had won widespread fame for enlisting his church in tithing. In the crescendo of emphasis upon regular, proportionate giving, it seemed logical to lay hold

upon so able a champion. At once his facile pen and resonant voice were engaged in the advocacy of scriptural plans of giving.

Texas Baptists emerged from the grievous period of depression with a far better enlistment in financial support, with a strengthened will to give, and as conditions improved with accented power to give. As had happened frequently in the past, their very hardships evoked conspicuous growth, calling for the care of expanding educational and benevolent institutions and enlarging missionary programs. This meant that while they were giving more and were reducing their bonded indebtedness, they were heaping added obligations at the same time upon their general board. In 1936 the board owed \$950,000 for direct and \$80,000 for contingent obligations. To meet this critical status, it was decided to set out on a five-year program for progressive retirement of these sums by adding \$150,000 annually to the current budget. The plan worked well, and eventually the Baptists with beautiful co-operation in tumultuous joy liquidated the entire sum.²¹

V. WORLD WAR II

Even though the League of Nations was proving something of a disappointment, public opinion against war still mounted high. At San Antonio in 1934 the Convention paused in its proceedings to listen to a lengthy paper, offered by Professor Frank E. Burkhalter of Baylor University, in which the case against war, as ably argued, seemed conclusive. Excoriation of munitions makers and of propaganda put forth by the military-minded met with distinct approval. The ominous notes of another world war, however, sounded in the distance. In his presidential address

²¹Among encouraging events of 1937 was the entrance of Gordon G. Singleton, of Mercer University, upon the presidency of Mary Hardin-Baylor College. Succeeding the very successful administration of President J. C. Hardy, this eminent Georgia educator, it was felt, materially strengthened the Texas Baptist educational front.

at El Paso in 1937, Dr. J. B. Tidwell of the Baylor University Bible Department expressed alarm over the threat to the church in the rise of the totalitarian state and the ruthlessness of dictators. He believed Baptists should cry aloud for the state's noninterference with personal and church rights. With each successive bold step of Adolf Hitler in Germany, the approach of war became more obvious. Would Texas Baptists support this country's participation in war in the same manner as before?²²

The schools were coming back into the glow of prosperity. President Neff exulted in proclaiming Baylor University "entirely out of debt for the first time"; President G. G. Singleton of Mary Hardin-Baylor College rejoiced in his auspicious inauguration; E. M. Gettys "set forth some fine facts" relative to Decatur College; President F. S. Groner indicated gratifying progress at the College of Marshall; M. E. Davis pointed out progress "along all lines" at Howard Payne; President J. D. Sandefer of Hardin-Simmons was having "a wonderfully fine opening, with splendid prospects"; San Marcos Academy, through President R. M. Caveness, stated it was prospering. T. W. Gayer and R. E. Bell earnestly addressed the Convention on the obligations of the denomination to its schools.

Advance Against Inertia

The disturbed world conditions apparently did not disrupt the work in 1938. Rounding out his triennium in the chair at Dallas, President J. B. Tidwell rejoiced in "twice as many baptisms as during any previous three years; in the orderly, systematic giving to the support of kingdom work; in the progress made in providing for our aged min-

²²In the first world war this writer served as a member of the local draft board, was a member of the civic bond committees, an official four-minute speaker in theaters. The same held for numerous other pastors. In addition the churches yielded their pulpits for every kind of war drive, magnified the service rolls and constantly waved the flag.

isters;²³ in the inspiration of the annual Preachers' Evangelistic Conference inaugurated in connection with the Southwestern Baptist Theological Seminary; in the new spirit which has come upon the laymen; and in the perceptible increase of the patronage of the colleges."

A resolution introduced by H. H. Hargrove concerning absentee members numbering perhaps 30 per cent of the total did, however, distress the Convention. Secretary R. C. Campbell in fellow feeling reported: "Five per cent do not exist, ten per cent cannot be found, twenty-five per cent rarely attend church, fifty per cent contribute little or nothing to the church, seventy-six per cent never attend the mid-week service, ninety per cent do not have family worship, and ninety-five per cent never make a definite effort for the winning of the lost." For years the Convention had maintained a standing committee on enlistment whose studies and suggestions had produced no very encouraging results. The analysis of giving at this time showed the Texas Baptist dollar was expended in little better proportions than the American dollar: twenty-four cents for cost of living, twenty-one cents for luxuries, twelve cents wasted, eleven cents for miscellaneous items, ten cents for investments, ten cents for government, nine cents for crime costs, two cents for education, and one cent for the church.

Dr. Truett and the Religious World

In 1939, July 22-28, the Sixth Baptist World Congress was held in Atlanta, Georgia, an event of extraordinary interest to Texas Baptists because their own Dr. George W. Truett presided over the great gathering. His presidential address, delivered in Ponce de Leon baseball park, attracted an audience of 65,000 on the Sunday afternoon of

²³Agreement entered into with the Southern Baptist Relief and Annuity Board, whereby each participating pastor's church and the State Executive Board would supplement the pastor's own payment toward building up a retirement fund.

the meeting. Many other Texans were heard in significant speeches, sermons, and reports, Texas supplying a very large contingent.

In 1940, at Baltimore, Maryland, as chairman of the Southern Baptist Convention's committee on reply to the invitation to join the World Council of Churches, Dr. Truett recommended that the invitation be declined. On the committee with him was L. R. Scarborough who concurred. Thus the position on movements conceived as tending in the direction of church union, taken years before by Texans, became the official attitude of Southern Baptists adopted almost unanimously and afterward consistently maintained.

Loss in Personnel

Death removed two former Convention presidents during 1938—Dr. J. C. Hardy²⁴ of Belton and Judge O. S. Lattimore²⁵ of Austin. It also took the president of the State Executive Board, Pastor J. H. Pace of Beaumont. Among others went the missionary to the ranchmen, L. R. Millican, El Paso;²⁶ and a pioneer Sunday School missionary, Harvey Beauchamp, Dallas. The year after marked the departure of foreign missionaries W. B. Bagby²⁷ and C. D. Daniel, district missionaries J. B. Oliver and W. A. Hancock, pastors M. T. Andrews, D. Y. Bagby, J. P. Gilliam,

²⁴J. C. Hardy, born in Mississippi, December 24, 1864, educated in Mississippi College and Cornell University, former president of Mississippi A. & M. College, was elected president of Baylor College for Women in 1912. At once he took his place as a prominent leader in religious, educational, and civic affairs, and to the day of his death was a powerful influence.

²⁵A judge on the supreme bench of Texas, he taught a large class of University of Texas students in the University Church, Austin.

²⁶"Brother Lallie," as he was affectionately called by the older people, was born in the village of Milican, near Washington-on-the-Brazos, where his parents settled in Austin's Colony. His whole life was spent in frontier missions. No more picturesque character was ever known, as evidenced in his appearance and methods. When Lampasas was yet on the rim of the settlements, he intervened in a far-spreading feud to bring one of the leaders to conversion. From beginning his ministries in the 1870's till his death he moved steadily westward, always organizing new churches.

²⁷Dr. W. B. Bagby, the first Baptist missionary to enter Brazil, and his wife, with their children, succeeded so well in their missioning that before Dr. Bagby's death he saw the Baptist Convention of Brazil the strongest perhaps of any Baptist groups on foreign fields.

and Professors J. W. Harrell and W. P. Meroney, both of Baylor University. These were all workers esteemed for their high personal worth and for constructive services, unsurpassed by the illustrious founders, and their names are enshrined in the records of the achieving saints.

Attitude Toward Dictators and Aggressors

One short month before Pearl Harbor, President A. D. Foreman, at Abilene, recognized that the world was on fire, that the church had come upon perilous times. "Paganism," he lamented, "under the leadership of totally depraved human monsters, stalks up and down the earth, destroying free government, free assembly, freedom of religion, and all else that contributes to human welfare and happiness. To its victims is offered no privilege whatsoever except to choose between slavery and death." He observed opinions held by others that the world cataclysm was caused by economic conditions or was of the nature of a political and social upheaval, but expressed his own judgment that it was "a spiritual revolution, a major assault of Satan against Christ."

Rapid Development

Notwithstanding the world conflagration, the Baptists of Texas marched steadily forward. The year 1941 had been the Golden Jubilee of Hardin-Simmons University.²⁸ W. W. Melton, pastor of Seventh and James Street Church, Waco, having succeeded R. C. Campbell in the middle of the year, declared his effort to take hold of the vast interests of the executive board was like trying to catch a fast-moving train. Elaborate reports from each department indicated

²⁸The session was clouded by the absence of J. D. Sandefer, former president of Hardin-Simmons, one-time president of the Convention. This notable man was born in Arkansas in 1863, received his early education in Parker County, and his degree from Chicago University. He held various educational positions in West Texas prior to his election at Simmons College in 1909. His fruitful life and labor may be read in a biography published by the Broadman Press.

the most substantial progress. The total raised for the budget reached the sum of \$922,000 with a reduction of the debt in the amount of \$426,000. A stirring address of this Abilene Convention of 1941 was that of Perry F. Webb, First Church, San Antonio, whose pastoral leadership in the Alamo City brought ardent satisfaction to the whole denomination. Addressing himself to the findings of the Committee on Civic Righteousness, he enunciated the social nature of Christianity as well as its individual and evangelistic aspects, applying the requirements of the faith to contemporary problems. The Baptists, at all times patriotic, civic-minded, and regularly, according to this committee, report a conspicuous place on their Convention programs, felt by this clarification in which the speaker had offered no social gospel as a substitute for regeneration but upheld it as an integral part of Christianity, they had taken a new step forward. Many training camps having sprung up over the state, like Camp Barkley at Abilene, the Convention heard from chaplains and gave consideration to its various ministries to the servicemen under the direction of A. C. Miller. The plight of China prompted the Convention to raise a collection of more than one thousand dollars in cash for Chinese relief. Looking forward to 1948, President Foreman appointed a committee to plan for a Centennial celebration by the Convention.²⁹ The session closed with a sermon from Dr. Truett on "The Conquest of Fear."

VI. WITH THE UNITED STATES AT WAR

When the Baptist tribes gathered at Fort Worth in 1942, they opened with singing of "America" and offered the

²⁹The committee was composed of J. M. Dawson, W. W. Barnes, D. R. Peveto, Roy Johnson, Karl Moore, L. R. Elliott, and E. G. Townsend.

NOTE.—The host pastor, Millard A. Jenkins, a North Carolinian by birth, took the Abilene First Church in 1915, serving longer than any predecessor in that pulpit, extending his ministry over the entire West and even in the states beyond, and powerfully aiding the Abilene Baptist institutions.

pledge of allegiance to the United States flag. President Homer Price Rainey of the University of Texas, at the request of S. G. Posey, chairman of the Committee on Civic Righteousness, early in the meeting "emphasized the vital importance of Christian concepts as the only foundation for a democracy." Twenty-one chaplains from Texas training camps were introduced. Laymen formally protested the requirement of the churches to collect the Victory tax for the Government. At this Convention there was much rejoicing over the final payment of the debt against the board, the total raised for all purposes within the year amounting to \$1,292,395.13. Dr. J. E. Dillard, Nashville, director of promotion for Southern Baptists, recommended a special offering for Southwide debts be taken in February with a view to making Southern Baptist boards and agencies "debt-free in forty-three." Retiring president L. R. Scarborough of the Southwestern Baptist Theological Seminary introduced E. D. Head, his successor in office. Dr. Jeff D. Ray presented resolutions in appreciation of the long and useful labors of J. L. Walker, Waco, the aged chaplain of Hillcrest Memorial Hospital, who died during the sessions. Among other cherished ministers who laid down their armor in the course of the year were W. W. Chancellor, Walter T. Davis, D. L. Griffin, John T. McKee, Harlan J. Matthews, L. J. Mims, C. A. Hornburg, J. H. Heathington. W. R. White, head of Hardin-Simmons University, was chosen next president of the Convention. Wallace Bassett closed with a sermon, entitled, "Where Is Thy God?" In the words of the retiring president, the eventful, tragic year and its global war had produced some pessimism and much preoccupation with patriotic duties, but there was a solemn realization that religion must not

be neglected, so the program of Christ had been vigorously sustained.³⁰

A Sample War Year

W. R. White, having resigned the presidency of Hardin-Simmons University in order to accept the position of Editorial Secretary with the Baptist Sunday School Board in Nashville, Tennessee, the young vice-president, R. G. Baucom of Winnsboro, called the Convention together in Dallas, November, 1943 and presided with charm. The overflowing audience assembled in First Church with a hush because of the recent death of J. B. Cranfill, and of the beloved ministers, G. I. Brittain and Bonnie Grimes, and the invaluable layman, Earl B. Smyth, along with others of long and active participation. During the session F. S. Groner,

³⁰The Southern Baptist Convention, meeting in San Antonio in 1942, through its officers, submitted a paper in which the denomination sought to interpret the war and express the obligations imposed by the global conflict upon all Christians: "We recognize that back of this tragic war is sin, both individual and corporate. The so-called Christian people both as individuals and as nations, and the representatives of the nations in the national governments, have signally failed to express in their individual lives and in their national relations the great principles of righteousness, justice, and love so clearly taught in God's Word. All too much have selfishness, greed, jealousy, and ambition for power dominated in the national relations. Perhaps when all is understood we shall learn that this lack of justice and righteousness among the nations is the cause of all our distress. And this war may be God's method of punishing his people today for departure from him, as it was his method of punishing disobedient Israel. (See Habakkuk 1:1-12.)

"In view of this tragic world situation what shall a great Christian denomination say?

"1. The hour calls for deep searching of heart on the part of individuals and nations that we may discover wherein we have departed from God's way.

"2. The hour calls for deep penitence and prayer for divine forgiveness for our sins both individual and corporate. When will nations come to know that 'Righteousness exalteth a nation: but sin is a reproach to any people' (Prov. 14:34).

"3. The hour calls for unwavering faith in the power of God to change the hearts of men and to guide in the affairs of nations. The hope of a new world order, more in keeping with God's plan, is to be found in individual regeneration by the Holy Spirit through faith in the atoning death of Christ. Only redeemed give earnest heed to Christ's command: 'Seek ye first his kingdom and his righteousness.' He promises the necessary material blessings to those who make it their supreme life purpose to establish his kingdom and righteousness upon the earth.

"4. A just and righteous peace must provide for spiritual, intellectual, political, and economic freedom. And we reaffirm our age-long contention that the complete separation of Church and State is absolutely necessary to spiritual liberty. These freedoms are not favors to be granted, but are God-given and inalienable. And we plead that these liberties shall be guaranteed to all peoples.

"5. As a great Christian body we must prepare our people to play their part intelligently in the new order which must follow this war. Our churches and our Christian schools must give the world a better leadership for the new day ahead. The world sorely needs leaders of Christlike character, with Christian ideals and motivated by Christian principles.

"6. We would call upon our own people and upon all true Christians everywhere to join us in prayer and most earnest endeavor to bring these things to pass, so far as they are consistent with the will and purpose of our God."

president of the College of Marshall, passed to his reward and was buried in Waco. District missionary John W. Riddle died the day before. Conducive to melancholy also was the retirement of F. M. McConnell after sixteen years as editor of the *Baptist Standard*, though the venerable man greatly inspired his brothers with his farewell words of faith, and the fact that he had brought the circulation of the paper past the hundred thousand mark thrilled them. In the election of officers, E. D. Head of the Southwestern Theological Seminary succeeded to the line of foremost men to occupy the chair of president.

Secretary W. W. Melton, reporting for the board of directors, characterized 1943 as the blackest page in the history of civilization, with smoke of destruction covering the face of earth, with death of twenty million men, besides the billions of dollars spent in slaughter and maiming. Despite this dark picture, the Baptists of the state had raised through their Board \$1,629,185.88.

Secretary George Mason of the Baptist Foundation showed an increase in assets of over a half million, bringing the total beyond \$7,000,000. The schools, although practically shorn of young men, were well attended and practically without debt, with provision made by the board for increasing their endowment and payment of scholarships for all ministerial students. The state had shared liberally in the final liquidation of all debts on Southwide agencies, and particularly well in the effort of the Foreign Board to assist in caring for starving millions in other lands. Plans for improving the rural evangelistic program were announced. Evangelism as a whole, however, had suffered by the change in ratio of souls won from 16.71 church members in 1934 to 22.46 in 1942, a condition ascribed to the war. Secretary T. C. Gardner of the Training Unions asserted that Texas led the world in number of such organizations, but he had to admit with G. S. Hopkins, secretary of the

Sunday school work, that the war had reduced enrolment and attendance. W. H. McKenzie, secretary of the Texas United Drys, pleaded convincingly for necessary aid in resisting the rising tide of drink, which according to Grady Metcalf's civic righteousness report had grown alarming, principally because drinking had become socially popular and was not discouraged by the military forces. The growth in juvenile delinquency was appalling. Under the strong hand of President E. S. Cummings of Abilene, the Brotherhood organization was enlisting laymen, though not succeeding to the extreme degree of the Woman's Missionary Union under Mrs. B. A. Copass with the women. The Baptists were rendering as citizens to their Government that which was due and as members of their churches that which was due to God, in their construction of the principle of separation of church and state in no wise confusing the two realms of responsibility.

Baylor Medical College

Dissatisfaction having arisen over a contract with the Southwestern Medical Foundation in reference to the Baylor Medical College in Dallas,³¹ the trustees secured approval of the State Executive Board to move the school to Houston. "The move," explained President Neff, "was occasioned by a two million dollar gift from the Anderson Foundation, one million of which was earmarked for the construction of buildings and the other for research over a period of ten years." An additional gift of twenty acres for a site from the same source, and \$50,000 annually for ten years from the Houston Chamber of Commerce, with a similar sum from the Kokernot Trust and yet other sums

³¹The Medical College, established in early days of the Texas Baptist Memorial Sanitarium (afterward called Baylor Hospital), under the presidency of S. P. Brooks and known as the major unit in the scientific schools of Baylor University, had passed through difficult struggles to an honorable and hopeful stage, when in dire need of funds with which to maintain its A-1 rating it had accepted a promising contract with the Southwestern Medical Foundation of which Dr. E. H. Cary was Chairman.

as from the estate of R. C. Fulbright, enabled the Medical College to begin in its new location with a most hopeful outlook.

George W. Truett's Death

On July 7, 1944, George W. Truett was released from months of suffering. He was seventy-seven years of age. A preacher ranked among the pulpit princes of the ages, builder of the largest Baptist church in the world, unequaled builder of the Baptist denomination in the South, president of the Baptist World Alliance, he died the best-known Baptist in Baptist history. Preaching missions had taken him to France during World War I, later upon missionary tours throughout Europe, Asia, and South America. His eloquent voice had been heard in London, Stockholm, Berlin, and Rio de Janiero, as well as in his own capital, Washington, from whose steps in May, 1920, he delivered a far-famed address on religious liberty. But it was in Texas that his most concentrated labors had wrought the largest and most permanent result. Immediately upon his death appropriate memorials, expressive of the profound regard of Texas Baptists, were launched at Southwestern Baptist Theological Seminary, Fort Worth, and Baylor University Hospital, Dallas.

Less than two years later, Robert H. Coleman, Dr. Truett's long-time assistant, died. "Brother Bob," Sunday school superintendent and song leader also very successful publisher of hymns, was a layman who acted in many important relations to the denomination and won lasting regard.

VII. CENTENNIAL OBSERVANCES

The year 1945, centennial of Baylor University and of the Southern Baptist Convention, both of peculiar interest to Texas Baptists, failed to yield the kind of celebrations

fondly anticipated, due to the Government's Office of Defense Transportation, which ruled against large assemblies under wartime conditions.

In the case of Baylor University, President Neff wrote into his annual report, which was submitted to the Fort Worth streamlined meeting of the Baptist General Convention but never publicly read, a detailed account of the progress of the institution since the commencement of his administration in 1932. That year, following the death of President Samuel Palmer Brooks in 1931, found Baylor sinking to the lowest levels of the depression, with diminished student body, accumulated debts, teachers paid in script, and the University in grave danger of losing first-rate standing with the educational associations. By careful management, vigorous promotion, and widespread enlistment, the new president paid off the current indebtedness, enlarged the student body, increased the number in the faculty and the teachers' pay, introduced a radio broadcasting station, KWBU, extended the campus, and added Pat Neff Hall, Rena Marrs McLean Physical Education Building, Catherine Alexander Hall, a Little Theater, the Student Union Building, many temporary buildings, and awaited construction of the Browning Building, the Tidwell Bible Building, and others for which funds were becoming available. The old school, too, was making a contribution, far greater than ever before, to the religious leadership of the denomination. In the same year of Baylor's centennial, the institution's head continued as president of the Southern Baptist Convention, whose celebration of its centennial could not be consummated until the meeting at Miami, Florida, in 1946, where the former Texas governor held the chair.

L. R. Scarborough's Passing

Among the many who quit the walks of men in 1945, a year in which he longed to be particularly active, was Lee Rutland Scarborough, who received his crown on April 10. A Texan by birth, graduate of Baylor and Yale, pastor at Cameron and Abilene, president of the Southwestern Baptist Theological Seminary, general director of the Seventy-five Million Campaign, he was apostolic in toils and unsurpassed in productive labors. As president of the Southern Baptist Convention, as leader in the Texas Convention, civic champion, and evangelist, he burned up his boundless energies in a flaming life of consecrated, effectual service.

Evangelistic Crusade

Southern Baptists, as a whole, in the ardent desire to commemorate their marvelous growth during their first hundred years, in Convention in Atlanta, 1944, authorized "an all-out Southwide evangelistic crusade to be launched in 1945 with the Home Mission Board as its special promotion agency." For some months M. E. Dodd, pastor First Church, Shreveport, Louisiana, conducted the crusade with distinguished ability. Upon his relinquishment of the duty extra to his pastorate, Fred C. Eastham, then pastor of First Church, Wichita Falls, Texas, took over the task. Julian Atwood, pastor of Highland Baptist Church, Dallas, acted as state director for Texas. Success came, but not on the scale attempted and expected, attributable no doubt in some degree to the extraordinary hindrances of the war, but ascribed by many as a failure to achieve a revival in the churches which left all mechanics without the requisite power.

Home Mission Board Remembered

Any observance of the Southern Baptist Centennial for Texans would incite peculiar gratitude toward the Home

Mission Board. They could never forget its response to Texas destitution in the days when it was called the Domestic Board and from 1874 onward when it came to be called the Home Board. Many of the state's missionary heroes had been sustained by it, most of Texas' earlier and stronger churches had been organized by its workers; foreign populations, the Indians and Negroes had been ministered unto by it; and it was even yet a notable contributor to the evangelization and Christianization of the imperial territory. In the Texas Convention W. A. Corkern, John Wright, and A. D. Foreman, Jr., took note of the South's remaining 25,000,000 unchurched people, the million and half Spanish-speaking population, the unsaved in teeming cities, the paganistic drift in rural sections, the sadly submerged classes in the region, the call from the Negroes, and pledged the loyal support of Texas Baptists to this historic agency in its ambitious effort to serve the Southland. Even with the pronounced development of the state missions organization, it was felt there was still need of the Home Mission Board.

Texans Plan Their Own Convention Centennial

From 1941 onward a committee on celebration of the Texas Convention reported annually, but could plan little on account of the war's interruption. In 1945, Frank Weedon, James T. Draper, and Dallas P. Lee urged that "every possible co-operation and support be given in preparing and presenting a worthy account of a century of progress in 1948." Subsequently the author of this volume was commissioned by the State Executive Board to prepare a history suitable for general reading and for special study by church groups. Such a book would of necessity be greatly condensed and limited to the more salient events and influential personalities, omitting many interesting de-

tails and accounts of worthy persons which if included would require volumes to delineate. It could, however, spread in panorama, connect in sequence, and interpret somewhat adequately the centennial story of Texas Baptists working through their Convention.

VIII. TEXAS BAPTISTS AS OF 1946

The global war over, at Fort Worth in 1945, Wallace Bassett³² addressed the Convention on "The Spiritual Foundations for World Peace." He emphasized the demand for a Christian attitude toward all racial minorities and nationals. "We cannot depend on politicians and militarists to give us a warless world," he declared. "Spiritual remedies must be applied to remove the causes of war." Preceding his address a paper on world peace, offered by J. M. Dawson, was adopted. In it he gave the outcome of the Conference of the United Nations in San Francisco, to which he had been sent as a representative of the Baptists of the United States by the Joint Committee of Baptists on Public Relations: "We presented the delegates of the United Nations Conference with certain statements of the Baptist position, particularly on religious freedom. While the World Charter does not contain all the explicit language for which we appealed, we rejoice that it does in three separate provisions call for no discrimination on the grounds of religion. For the first time in the history of the world does a guarantee of religious liberty appear in such a document."³³

³²Bassett won his first success among Texas Baptists as pastor of First Church, Amarillo. His achievements in the pastorate of Cliff Temple Church, Dallas, have brought him wide fame. From the first he took his place as a leader, servant of boards, preacher on occasions and fearless civic champion.

³³In May, 1946, the Joint Committee on Public Relations representing the Southern Baptist Convention, the Northern Baptist Convention, the National Baptist Convention and the National Baptist Convention (Inc.) elected J. M. Dawson as their Executive Secretary. He resigned the pastorate of the First Church, Waco, after thirty-one and a half years, and on August 1, established his office in Washington, D. C.

J. Howard Williams Returns

At this Convention a budget of \$3,300,000 was adopted for 1946. This contained \$1,100,000 for state causes, a similar amount for Southwide causes, and a like sum for endowment of institutions. No such stupendous amount had hitherto been undertaken.

In the December board meeting all minds centered on J. Howard Williams, pastor First Church, Oklahoma City. Upon unanimous election to the office of executive secretary, he consented to return to the position in which he had previously served with so much acceptableness. With the beginning of 1946 he entered upon this task, now grown to much vaster magnitude.

Great New Prospects

It appeared that an era of unmatched prosperity was opening. The G.I. Bill enabled thousands of ex-service men to enter the schools, as evidenced by Baylor at Waco, where the unprecedented attendance stretched to more than 3,500. Circulation of the *Baptist Standard*, under the capable editorship of D. M. Gardner, rose above 150,000. Churches, out of debt everywhere, had accumulated huge sums of money with which to construct new buildings, sanctuaries and educational plants as soon as materials became available. With no sign of schism anywhere, walking together in beautiful unity, the constituency of the Convention, numbering more than 850,000 members, went forward.

Abiding by the cherished traditional emphasis on evangelism, C. E. Matthews was induced to leave the pastorate of the important Travis Avenue Church, Fort Worth, to head a new plan of city-wide and county-wide simultaneous evangelistic efforts to be conducted throughout the state.

Of the 3,300 churches were those strong ones distributed in thriving cities,³⁴ the more numerous ones in flourishing towns and in villages and the open country, whose names with commanding contributions to the Co-operative Program were published regularly. In fact, the seventeen district missionaries—men chosen for their ability, experience, and consecration—prided themselves in being able to show that every church in each one's territory gave proof of vitality under competent pastoral leadership.

At no time were the various departments of the organized work—the executive offices, the staff of state missionaries, the Brotherhood, the Women's Missionary Union, the Sunday School, the Training Unions, the Baptist Student Union, instruction in worship, the endowment agency, the interracial contact, the rural promotion, the evangelistic group—functioning with more effectiveness. Never was co-operation with the Southern Baptist Convention better. To predict large results seemed easy.

³⁴First Church, Dallas, W. A. Criswell, pastor, reported more than 8,000 members; Cliff Temple, Dallas, Wallace Bassett, pastor, was only slightly smaller; First Church, San Antonio, Perry F. Webb, pastor, was nearly as large; Gaston Ave., Dallas, Marshall Craig, pastor, Broadway, Fort Worth, Forrest Feesor, pastor, First Church, Amarillo A. D. Foreman, Jr., pastor, and four Houston churches, and others in Galveston, Beaumont, Texarkana, Ballinger, Pecos, Gilmer, Jacksonville, Pittsburg, Huntsville, Kerrville, Victoria, Cameron, Sweetwater, Stamford, Cisco, Mineral Wells, Coleman, Comanche, Stephenville, McKinney, Vernon, San Marcos, Gatesville, Mexia, Gonzales, Harlingen, Denison, Plainview, Hillsboro, Belton, Corsicana, Cleburne, Temple, Marshall, Waxahachie, Longview, Tyler, Paris, Greenville, Sherman, Corpus Christi, Denton, Wichita Falls, Lubbock, El Paso, Midland, Big Spring, San Angelo, Brownwood, Waco, Bryan, Austin were next in size.

STANDING OF THE INSTITUTIONS—AUDIT OF AUGUST 31, 1945

(Assets—including current funds, plant funds, endowment and annuity funds, student loan and scholarship funds)

<i>School</i>	<i>President or Administrator</i>	<i>Assets</i>
Baylor University, Waco—Pat M. Neff, President.....		\$7,640,660.39
Dallas—Lawrence Payne, Admr. for Hospital.....		4,851,612.37
Houston—W. H. Moursund, Dean		2,362,897.65
Mary Hardin-Baylor, Belton—G. G. Singleton, President.....		2,682,367.23
Howard Payne College, Brownwood—Thos. H. Taylor, Pres.		2,238,652.08
Hardin-Simmons University, Abilene—R. N. Richardson, President		2,374,244.10
Wayland College, Plainview—G. W. McDonald, President..		487,006.05
Decatur College, Decatur—J. L. Ward, President.....		307,911.39
East Texas Baptist College, Marshall—H. D. Bruce, Pres.		571,247.63
San Marcos Academy, San Marcos—R. R. Kay, resigned as President		830,496.39
Baylor Hospital, Dallas—Lawrence Payne, Administrator.....	(See above)	
Memorial Hospital, Houston—Robert Jolly, Administrator....		2,576,331.98
Hillcrest Memorial Hospital, Waco—Julian Pace, Administrator		573,176.29
Hendrick Memorial Hospital, Abilene—E. M. Collier, Administrator		713,235.67
Valley Baptist Hospital, Harlingen—K. P. Walker, Administrator		225,646.83
Buckner Orphans' Home, Dallas—Hal F. Buckner, Superintendent		5,620,453.37

NOTE.—J. W. Bruner, endowment secretary, has published *A Guide Book on Baptist Institutions in Texas*, 298 pages, filled with historical facts, appraisals, and rules to assist in helping these institutions.

CHAPTER SIX

POSTWAR TASKS AND ACHIEVEMENTS

Upon assembling in convention at Mineral Wells, November 12, 1946, the several thousand messengers heard Secretary D. B. South read this telegram from Chaplain Robert P. Taylor of the U. S. Army, who had been for many months during the war a prisoner of the Japanese after his capture at the fall of Bataan: "Wishing Texas Baptists a glorious convention filled with Kingdom spirit and divine purpose in a needy postwar world."

Not alone was the absent chaplain, nor Jesse H. Garrett and many other chaplains present, ardent in this prayer, but apparently were also the Baptist hosts of the state moving with one accord in the direction of meeting the grave needs in the new period.

The oneness of the Texas brotherhood was never more pronounced. A rippling incident upon convening served to emphasize this fact. Says the permanent record of proceedings: "Secretary South presented applications of William Frazier of Dallas and J. L. Adkins of Sealey concerning which there was question by some of the members of the Convention expressed before the sessions began. President Head called for the reading of the Constitution as to membership. After a brief explanation by the president of the lack of co-operation by these two applicants with the work and purposes of the Convention, he ruled that they were constitutionally disqualified for membership and the Convention unanimously approved the ruling."

Thus with determined face which brooked no confusion the great brotherhood set forth upon its tasks. In the sur-

vey of these elemental needs, it was felt that fully alert to the call for civic righteousness the churches must address themselves earnestly to problems of rehabilitation, stabilization, and enlargement. This might be interpreted to mean assuming their full share in world relief, reconstruction, and missioning; an intensification of their evangelism within the state, particularly with reference to a real improvement in respect to rural churches; a marked advance in stewardship; a worthy extension of their school equipment, both as to number of institutions and quality of work; and a bold thrust in exposition of principles and exploitation of program, not only in literature and publications, but also in the development of a plan for a Baptist network of FM radio stations.

LEADER ACCLAIMED

For the accomplishment of their gigantic program, the churches felt confident because of the competent leader whom Providence had raised up to direct them. He was J. Howard Williams, native born (Dallas, July 3, 1894), educated in Texas public schools, Southern Methodist and Baylor Universities, and graduate of Southwestern and Southern Baptist Theological Seminaries. Companioned by a cultured, capable wife, the former Miss Floy Ettys Kelly, whom he married in June, 1920, and encouraged by five lovely children, he was well equipped for the pastorates which he held successively at Cole Avenue, Dallas; First, Venus, Texas; First, Middletown, Kentucky; First, Sulphur Springs, Texas; First, Corsicana, Texas; First, Amarillo, Texas; and First, Oklahoma City. His five years' ministry as executive secretary of Texas Baptists, for 1931-1936, between his pastorates at Corsicana and Amarillo, had afforded ample demonstration of his conspicuous talents for the secretarial position, so that upon resuming the place in 1946 he was returning to a field

with which he was altogether familiar and to a people who welcomed him back with distinct acclaim. Absence had but widened his fame and augmented his experience in handling large matters. For example, among other connections, he had been chosen to fill the chair as president of the Southern Baptist Executive Committee, the most responsible position in the Southern Baptist Convention, in which he displayed his rare envisioning powers, his unusual organizing genius and his brotherly temper which warmly drew men to him. His service abroad as chaplain in World War I gave him intimate understanding of wartime and postwar problems, which brought into conjunction with deep interest in social questions and profound concern for spiritual religion, thoroughly furnished him for solving the problems confronting the denomination he was now to direct.

A YEAR OF ACHIEVEMENT

Dr. Williams began his new term in 1946 by establishing the department of evangelism, to which reference has already been made. The year ended with a showing of 43,871 baptisms, or more than 2,000 above the number reported for the preceding year of the Centennial Evangelistic Crusade. Although at the close of the first year he had to relinquish his valiant superintendent, C. E. Matthews, to the Southern Baptist Home Mission Board, he launched an unremitting effort for still better results. Starting in January, 1947, with a gathering of the witnesses in First Church, Dallas, in an unprecedented rally, he generated a mighty impulse among the brethren. So effective had been his advocacy of stewardship, the churches paid in during 1946 a total of \$3,638,334.26, of which amount \$2,081,810.02 went for work beyond the borders of Texas. In the single special offering for world relief and rehabilitation, with a quota of \$458,000, a total of \$731,164.27 was raised. The budget

for 1947 was set at four million dollars.

This first convention after the war, held in Mineral Wells, in other ways reached a high water mark. The Texas Baptist program had now attained to a comprehensiveness and vastness undreamed of by the founding fathers and their successors in prior periods. This fact was betokened by the necessity felt at this session for increasing the Executive Board to one hundred sixty-one in number. It was further indicated by the recommendation to establish another college at Beeville, in which among other subjects, Civic Aeronautics would be taught. To the presidency of this school Dr. E. S. Hutcherson of Houston was elected. A department but recently inaugurated, that on interracial co-operation, revealed progress in a field timidly explored heretofore, but now entered with astonishing zeal. If Editor Gardner could report 180,000 subscribers to the *Baptist Standard*, the Executive Board nevertheless believed so strongly in publicity, it was willing to invest \$175,000 as a back log for programs in a radio investment organization plan involving millions of dollars. But to the long train of missionary projects, schools, and church training work, hospitals and other varied forms of service maintained on customary lines, these Baptists now turned back to the country churches whence so many of the older ones had come. Feeling that rural churches had been neglected, the Board undertook to make a dent on the tough situation. It proposed, above other expenditures, to raise a special fund with which "to relocate, repaint, repair, or rebuild" deserted meetinghouses.

INTERNAL FERMENT

While Texas Baptists marched forward with steady step, even had one wished, none could regiment them or possibly restrain independent, individual expression. A single il-

lustration could convince the most skeptical. The closing moments of the Convention at Fort Worth in 1945 had been thrown into excitement by a resolution introduced by Rev. W. L. Shuttlesworth of Houston and others to the effect that no Baptist institution should henceforth grant an honorary degree to any person known to like his bourbon and poker. The mandatory resolution had passed by a substantial vote. The public construed the resolution to be aimed at Baylor University's president and board of trustees for offering the honorary degree of doctor of laws to Harry S. Truman, President of the United States, reported in the press to have indulged. A year later at Mineral Wells the following paper read by Dr. W. R. White, pastor of the First Baptist Church, Austin, was adopted:

The granting of degrees, whether earned or honorary, is the prerogative of the faculty and trustees. Both types should be controlled by principles of real merit and worthy character. While it is not the prerogative of the Baptist General Convention either to select or reject candidates for scholastic honors, it is the right of the Convention to set Christian standards and ideals for the guidance of the trustees and faculties in the exercise of all their prerogatives.

The only access our denomination has to its institutions is through its trustees. It seems to us that committees to nominate trustees to the Convention should never perform their task in a perfunctory way. They should be guided by the great ideals, standards and objectives of the Convention as well as of the institutions.

UNIQUE AND EMINENT PERSONALITIES

Changing personnel, due to retirement, death, or removal was taking its usual heavy toll from the Texas leadership, sounding the new day. Mrs. B. A. Copass, Fort Worth, who had carried the women's banner as president for years with great endearment, yielded the gavel to a younger woman, Mrs. Earl B. Smyth, of Dallas. President E. D. Head of Southwestern Seminary, ineligible to succeed himself after an honorable term, yielded to that vigorous pastor, Wallace Bassett, of Dallas. The Convention heard the youthful Duke K. McCall, Executive Secretary of the Southern Baptist Executive Committee, successor to the beloved former Texan, Dr. Austin Crouch. Edward James, a lad of fourteen years, was introduced as having been lately licensed by his home church. State Music Secretary J. D. Riddle presented a Junior choir from Graham, one of the special choirs trained by him in his ministry of music offered the churches. Youth revivals having swept the state during the year, the Convention listened to two of the outstanding promoters, Ralph Langley of Fort Worth Seminary and Charles Wellborn of Baylor University. President J. J. Rhoads of Bishop College, Marshall, prized Negro College, to which the Baptists had contributed approximately \$50,000 during the year, won the applause of the Convention.

Included in the memorials were suitable tributes to Dr. J. B. Tidwell, long head of the Bible Department at Baylor University and Robert H. Coleman, long-time associate pastor to Dr. George W. Truett in First Church, Dallas, also to Chaplain Morris E. Day, who lost his life in the battle of the Philippines. The venerable Dr. Jeff D. Ray, retired from the Seminary as professor, still youthful in spirit, sat at the press table supplying his daily column for the Fort Worth *Star-Telegram*, for which he was voted the

thanks of all. At this convention was heard an address from the beloved secretary of the Southern Baptist Relief and Annuity Board, Dallas, Dr. T. J. Watts, which proved his last one before retirement on account of illness, from a position in which he had rendered notable, even historic service.

EXPANSION IMPERATIVE

It would be expected perhaps that in a state given to speaking in superlatives a dominant denomination such as Texas Baptists could use highest terms in describing their program, but now great swelling words were requisitioned.

The enlargement of all phases of the services to be rendered by the Baptist denomination in Texas was imperative by reason of the new conditions following the war. That exigency was recognized in no department more emphatically than in the division of education. We quote from the annual report of Baylor University submitted by President Pat M. Neff:

While it is true the Board of Trustees, at its Spring Session, said a maximum of 2,300 students would be accepted by the university, the Trustees also, at the same time, said there were three classes of students to whom we could not deny admission: First, the students previously enrolled in Baylor who had made good records and desired to return; second, Baylor veterans who had left school at the outbreak of war to enter the armed services and who want to return to complete their education; and third, the large number of sons and daughters of Baylor men and women of other years who had from childhood looked forward to entering Baylor when they were ready for college. These students of the First Families of Baylor, as they are called,

enrolled this fall to the number of 520. Fifty-two per cent of the present student body of young men, 1,825, are veterans.

The total attendance exceeded 3,700. President Neff went on to say that despite this flexibility in regard to a previous commitment, hundreds of deserving students had to be declined. Decatur College rejoiced in 222 as against 97 students the preceding year, East Texas College had a 70 per cent increase, Hardin-Simmons reported 1,600 enrolled; Howard Payne, 823; Mary Hardin-Baylor, 683; San Marcos Academy, 560; Wayland College, a substantial increase.

So insistently had the requests come up from the denominational college campuses for extra assistance in the Baptist student work, and from the Bible Chairs at state institutions, the Board in December laid hold upon Dr. Joseph P. Boone to become associated with B.S.U. State Secretary W. F. Howard in taking care of these interests. Dr. Boone had been the one to initiate this student work in other years and there was much satisfaction now that he could be induced to give up his pastorate at Waxahachie in order to resume it.

Perhaps in no other division of ministries did figures mount so high as in that of the hospitals. They were all flourishing, both in number of patients and in gifts received. (See table for 1945). There was sadness, however, that on account of ill health, Robert Jolly of the Memorial Hospital, Houston, had found it necessary to retire. He had not only brought that plant to its renowned stature among healing institutions of America, but his leadership in the whole hospital movement had been recognized throughout the nation. The convention annual fittingly was formally dedicated to appreciation of Mr. and Mrs. Jolly.

To the ever-astounding report from Buckner Orphans' Home of greater and still greater accomplishments, was

added the second annual report from the Mexican Baptist Orphans' Home of Texas. This modest institution, located in San Antonio, opening with six children now cared for twenty-six, while receipts had risen to \$149,148.14, with two substantial cottages completed and two more contracted for.

FAITH FOR THE FUTURE

Texas in 1946 underwent the same tempestuous and turgid political unsettlement which characterized many other states of the Union. In the bitter Democratic state primary of the summer of 1946, when the liberal Baptist Homer Price Rainey, former president of the University of Texas, stood out as a candidate for governor on a progressive platform against several well-known more conservative citizens, individual Baptists voted their convictions, happily with respect for fellow-Baptists who cast their ballots—contrariwise; but not even that fierce campaign could drive a wedge between them, so Baptist unity held.

The social conditions in Texas, most Baptists thought, presented as complicated problem as confronted people anywhere in America. True, the race tensions fortunately were not as high as in some other Southern states, but still they were challenging and acute enough to demand the utmost exertion of Baptists to contribute wise principle, true spirit, and Christian action. Public education in Texas was in a low state as compared with many other states, and religion was summoned to join progressive civic forces to remedy that situation.

Economic injustice shamed the citizenship and cried out for redress. Unchurched and unsaved people abounded. The churches had not apprehended all they could do, even though many of them pressed toward the mark of worthy endeavor. Battles had been brilliantly won, but the war against the world, the flesh, and the devil had by no means

been won. In the unparalleled era dawning—the atomic age—the leader, J. Howard Williams, called:

“Great victories impose heavy responsibilities. Victory has been the order of the day in our work but surely all would agree that none of us can remember when we were faced with a greater opportunity than at this hour. We have faith in God. We believe in the efficacy of divine grace. With the ancient apostle we are not ashamed of the gospel, for we believe it is the power of God unto salvation of the people of all nations and more, unto the saving of all things that affect mankind. We believe that men of all nations thirst for the spiritual waters and given an opportunity, will drink even as they would slacken their physical thirst with the waters taken from a mountain stream. We believe this is the hour for us to think through every problem with the view to getting set for the greatest service we can render to the total program of world conquest. The Lord may return today, but we as a group must, and with God’s help we shall, plan our work with the same thoroughness as if we knew he would delay his coming for a thousand years.”

NOTE.—Since 1914 the executive secretaries of the State Executive Board have been: J. B. Gambrell, 1914-1918; F. S. Groner, 1918-1928; T. L. Holcomb, 1928-1929; W. R. White, 1929-1931; J. Howard Williams, 1931-1936; R. C. Campbell, 1936-1941; W. W. Melton, 1941-1945; J. Howard Williams, 1946-

GIVE ME TEXAS

A Pageant in Eight Episodes Depicting a Hundred Years
Of Baptist History in Texas,
As Presented at the
Annual Session of the
Baptist General
Convention of Texas, 1936, at
Mineral Wells

by
Joseph Martin Dawson

APPENDIX A

SYNOPSIS

A narrator connects the several episodes by relating what happens before and after each, showing cause and effect in the onward flow of history.

FIRST EPISODE—CHURCH CLANDESTINE OR OPEN?

SCENE: A settler's home at the present town of Elkhart near Palestine, on a night in December, 1835. Argument: Rev. Daniel Parker, pastor of the Pilgrim Regular Predestinarian Baptist Church which was organized in Illinois in 1833 and immigrated into Texas in an effort to evade the Mexican stipulation in the Colonial contracts that religion should be Roman Catholic, undertakes to uphold his policy, even if that should cause revolution. The secret meeting is broken up by the Mexican soldiers.

SECOND EPISODE—BAPTISTS TO BE MISSIONARY OR ANTIMISSIONARY?

SCENE: Plum Grove Church near LaGrange on a day in June, 1842. Argument: Antimissionary faction seeks to prohibit the "modern" doctrine of missions. The missionary group is led by William Seallorn and finally triumphs through the tact of Rev. Z. N. Morrell, who is aided by Judge R. E. B. Baylor, Rev. William Tryon and Mrs. Annette Bledsoe.

THIRD EPISODE—NAME OF UNIVERSITY TO BE BAYLOR OR TRYON?

SCENE: Room off the Senate Chamber of the Republic of Texas, February 1, 1845. Friendly parley between Judge R. E. B. Baylor and Rev. William M. Tryon over the delayed charter, in which each would immolate himself.

FOURTH EPISODE—TEXAS TO BE CHRIST'S OR NOT?

SCENE: Landing of Rufus C. Burleson on Galveston Island. Dramatic monologue.

FIFTH EPISODE—BAPTISTS TO OCCUPY A PART
OR THE WHOLE OF TEXAS?

SCENE: The third annual meeting of the Baptist State Convention in Huntsville, 1850. Argument: The sectional spirit *versus* the conviction for statewide Christian conquest.

SIXTH EPISODE—THE ORDEAL AT
INDEPENDENCE

SCENE: Revival meeting at Independence led by Rev. J. H. Stribling. Argument: Between the faction led by Dr. Rufus C. Burleson, head of the male department, and that of Dr. H. Clark, head of the female department, of Baylor University. The feud is apparently settled through confession and forgiveness.

SEVENTH EPISODE—TEXAS BAPTISTS TO HAVE
ONE OR TWO CONVENTIONS?

SCENE: First Baptist Church, Waco, 1886, where there is a joint session of the Baptist State Convention and the Baptist General Association. Argument: Should partisan and sectional interests or the Cross of Christ control?

EIGHTH EPISODE—DIVISIVE OR CO-OPERATIVE
SPIRIT TO DOMINATE?

SCENE: Study of Dr. B. H. Carroll in Waco, in late nineties. Argument: The divisive forces and the co-operative forces in mortal conflict.

EPILOGUE

The achievements of Texas Baptists after they have mastered the principles of unity and co-operation.

NARRATION ONE

Texas could never do without religion. From the beginning until now religion has been a controlling factor in all its life. Under Spain the Catholics brought hither the cross of Christ. Their Franciscan padres planted missions among the Indians which stretched from Rio Grande to the Trinity. In 1821, Mexico threw off the yoke of Spain, but it set up the Roman Catholic Church as the state church of Texas.

That very year of 1821 the Anglo-American colonists coming into Texas were required to accept the Catholic Church as their church. Stephen F. Austin, the first colonial contractor, consented. But the former citizens of the United States would have none of it. They were used to a free church in a free state, and they wanted no man or government to dictate to them how they must worship God.

It was inevitable that Baptists, believing as they do in soul liberty, should be among the first resisters. Yet true to their individualistic, utterly democratic character, they were not agreed among themselves as to how they would meet the situation. Some, like the Rev. Daniel Parker, thought they could outwit the Mexican soldiers and priests by means of a clandestine church. Others believed in an open, outright resistance to what they felt was an unjust and cruel policy. The significance of this difference in conviction we shall see by what might have happened in a settler's home at the present town of Elkhart near Palestine in Anderson County on a night in late December of 1835.

FIRST EPISODE

SCENE: Log house, rudely furnished.

Hostess: (Hanging quilts over the windows) It's very dark to-night.

Host: All the better for our gathering.

Older Boy: Will the soldiers ketch us?

Hostess: Pa, you reckon it'll be safe for our young 'uns out there under them trees?

Older Boy: Will the soldiers ketch us?

Host: Not if you keep watch. Go now. Remember, under the

oak. If the soldiers steal up, whistle warning! (Boys start to retire as mother makes toward them, to embrace them.)

Mother: Oh, my little boys!

Older Boy: Shucks, Ma, don't you be skeered. There ain't goin' to be no funeral in our family. (They leave, going willingly out into the darkness. Knock at door directly after they leave.)

Host: (To first guest arriving) Come on in, brother, and hurry! (Closes door quickly, to shut in light.)

Hostess: Yes! Pastor Parker's right here, 'cording to promise, for the worship meeting.

Guest: (Shaking hands with both and eagerly greeting Parker advancing) Thank God. Glad that I am to see you, Brother Parker. I was afraid the Mexicans would arrest you this time.

Parker: Me! Don't we belong to the Pilgrim Predestinarian Church? A Higher Person seeks my life.

Guest: But — — — — —

Parker: But hasn't God helped us carry out his plan and kept us from the day we started immigrating this church into Texas all the way from Illinois?

Guest: (Humbly) Of course, of course: I reckon he will always. (Guests assemble. A few come in pairs, husbands and wives. Members of the church are distinguished by women kissing each other, men embracing each other—all, by endearing words. Certain strangers, somewhat apart, shown deference but viewed with some suspicion.)

Parker: (Calling the meeting to order:) Let us pray. (All kneel) Almighty God, once again we are permitted to gather in thy name. Unseen of men though we be, we know that thou art watching us. We call ourselves pilgrims, and so we are, for we know we are certainly on our way to our Father's home, the mansions prepared us by Jesus in the skies. The wrath of men cannot defeat thine eternal electing purpose; though wicked hand join in wicked hand our salvation is finally secure. We shall continue to worship and serve thee in this new land into which thou hast brought us. Defend us by thy might; let us accomplish thy holy will. In the name of our precious Redeemer. Amen.

A Deacon: (Arising) Brother Parker.

Parker: Yes, Brother Deacon.

Deacon: Before we have the sermon, I move you, sir, that we hear from our visitors.

Chorus: Amen.

Parker: Very well, then, I'll call first for Brother Joseph Bays. Moses Austin's friend is our friend. Brother Bays, free your mind!

Bays: I greatly appreciate your kindness. You're very good to receive us . . . I'm sure you're the Lord's own people—you asked what I think,—I think you are all on the way to jail!

Women: Mercy, you don't say!

Bays: Yes, I do say it. I tried this thing of preaching in Texas. Tried it before any of you. Why, I baptized the first Baptist convert here. But they arrested me, carried me off to rot in their Bexar jail. Of course, I clubbed their dastardly deputies and got away.

Parker: You don't trust God to protect you?

Bays: I most certainly do; but I tell you, as long as these minions of hell are in the saddle, it's worth a man's life to preach the gospel in Texas! That's why I stay 'tother side the Sabine. (Women again draw back, but smile a little as they murmur in deprecation.)

Parker: (Firmly) Where is your faith, Brother Bays? If God be for us, who can be against us? You don't understand. We are not like you—trying to convert somebody. That's God's business. When he gets ready to convert them heathen, he'll do it without our help. Brother, we think God has revealed to us his ordained plan: his elect may worship him secretly in Texas just as we are doing.

Several Men: Amen, Amen, you're right, pastor. Right as can be! Let's hear from Brother Pilgrim.

Pilgrim: Thanks, brethren, and sisters. I fear Brother Bays is the one that's right. Six years ago, in '29, I started the first Sunday school, you remember, down at San Felipe.

Voices: Yes, yes.

Pilgrim: Everything went well for a little while. But you know how priests complained; I had to give up that dearest endeavor of my life. It simply can't be done. I hope you will see that God helps them that helps themselves—we must resort to sterner measures.

Parker: (Stoutly) You do greatly err, Brother Pilgrim. You

see, you tried after man's wisdom to maintain a mere Sunday school, not one of Christ's churches. Where is Scripture for a Sunday school? It's man's doing, not of God. No doubt he decreed it should die. (Turning) What have you to say, Judge Ellis?

Judge Richard Ellis: It's all right to talk in terms of your doctrines, Brother Parker, but the time has come for action. The arms of God are his people, and he is about to raise up his arms in Texas. That's how we of the Red River Country feel. (Turning to another.) Am I right, Brother Morrell? Here is one of Tennessee's best preachers, just arrived in these parts—hear him!

Morrell: (Limping slightly and speaking gravely) Not just arrived. As a matter of fact, I've been touring Texas. Just back from a trip as far West as the Falls of the Brazos and the Little River Country. There's no doubt but revolution's in the air.

Voices: (Commotion) Revolution, is it possible?

Morrell: Yes, everywhere! What's more, a powerful leader has come among you. It's my judgment, he has laid the explosives, and the fuse is about to be lit.

Many Voices: (breathlessly) Who? Who?

Morrell: Sam Houston—hero of Horseshoe Bend, former governor of Tennessee, friend of Old Hickory. And when Sam Houston sets his jaw, the gates of hell can't stand against him.

Many Rising Voices: We're not ready! He's a meddler! We don't want war! God forbid!

Young Stranger: (Rising and speaking boldly) Hold your tongues, men. My name is Byars, N. T., from Washington-on-the-Brazos. If you want to know more, I'm just out from South Carolina, and I run a blacksmith shop. As you see, I'm no preacher, though I'd like to be. But I am a man. See this gun! I'm ready to forge bullets for the guns of Sam Houston!

Murmurs from Crowd: (Outside there is a rifle shot, then another)

Hostess: (Screams) Oh, my little boys!

All the Church Members: (Fall to their knees)

Ellis and Byars: (Draw guns and leap to the door)

Parker: (Snuffs out the candle, muttering) Who knows? It may be God's will! Who knows! God's will!

NARRATION TWO

The Mexican soldiers might break up Daniel Parker's clandestine meetings, but they could not stay the spirit of revolt among the Texas colonists. The Revolution came on apace. On March 2, 1836, the Texans convened at Washington-on-the-Brazos. They met in N. T. Byars' blacksmith shop. Judge Richard Ellis presided. They adopted a Declaration of Independence and elected General Sam Houston to lead them to victory. Baptists joined up everywhere and leaped into the fight. Daniel Parker and his Pilgrim Regular Predestinarian Church got in. Baptist Gail Borden published the first news of San Jacinto, one of the great decisive battles of the world.

At last there could be a free church in a free state. The year after victory, in 1837, Z. N. Morrell organized the first missionary Baptist church, at Washington, the capital of the Lone Star Republic. James R. Jenkins wrote a stirring appeal to the United States for missionaries with which to Christianize Texas. Jesse Mercer of Georgia responded with a great gift of \$2,500 to send James Huckins, William M. Tryon, and others. Missionary zeal flamed up throughout the land. But Daniel Parker and the Hardshells had come first and they were not willing to yield to the missionaries. Everywhere they put up a stiff fight to hold their ground. At Plum Grove Church, near LaGrange, on a day in June, 1842, the fate of Texas Baptists hung in the balances.

SCENE: Plum Grove Church, near LaGrange, in Saturday conference. A controversy is in progress.

Wm. Scallorn, Moderator: What is it, Brother Cooper? State your motion.

Clerk, C. H. Cooper: Brother Scallorn, I move, ah, we take up again the question of a setting the time for feet-washing.

Moderator: I rule the motion out of order. This is a missionary Baptist church, and we don't believe feet-washing is an ordinance of the church.

Clerk: I appeal, ah, from the ruling of the chair!

Moderator: Shall the chair be sustained? All in favor, please stand. Thank you. (Counts) Thirteen are in favor. Now will all opposed please stand. Thank you! (Counts) Nine are opposed. The ruling holds.

Clerk: Did you call this a missionary church? I now move you, sir, that we prohibit all discussion of this modern missionary notion in our church conferences, and that any brother seeking to discuss it shall be excluded.

Several Voices: I second the motion.

Moderator: Brethren, we have discussed this question so often, shall we not, in the interest of peace now vote without discussion, then abide by the majority?

Voices: No! That's the same old gag-rule, and we won't have it. Brother Daniel Parker, if he were in your place, ah, would not resort to such tactics.

Another Voice: Not even toward the missionaries, the devil's emissaries, ah.

Another Voice: I call for the previous question!

Moderator: The previous question is called for. That means we must vote without discussion. All in favor of Brother Cooper's motion to forbid the discussion of missions in this church under pain of exclusion, please stand. Yes, just as we knew—nine! All opposed, please stand. Of course—thirteen! Brother Cooper, your motion is lost.

Voice: You're crooked and partial—it wasn't fair!

Another: You're crooked yourself—you can't even think fair!

First Voice: By the eternals, you take that back! (Strikes him) (There is a general scuffle. Clerk Cooper holds aloft the church book as he escapes an attacker, crying, "I'll keep it!" As he does this the nine [all men] push the thirteen [four men and nine women] out and lock the door of the church. As all stand outside, there is heard a galloping horse; in haste but limping, Morrell approaches, a gun in his hand, and all grow quiet.)

Morrell: Fear not, my friends. I'm a man of peace. This rifle? I brought it along to use against the Indians, killers and thieves! Stole my horse! I'd never got here if a friend hadn't lent me his pony.

Cooper: Where did you come from, ah, Brother Morrell? We thought you were fifty miles away.

Morrell: I was. Past midnight I heard the church had trouble. I've been riding hard every minute since to get here.

Scallorn: Thank God, you're here! As you see, we're all in a snarl. Maybe you can help us get together.

Morrell: Get together? Yes, dear brother, that's what our Master would have. Let's see now if we can't agree on something that will please him.

Voice: It's this modern notion of missions that's divided us.

Another Voice: Them moderns would force us to give money for their missions.

Morrell: Calm yourselves, brethren. Suppose we just agree to let the Bible settle everything. The Bible is our only rule of faith and practice, isn't it?

All: Surely.

Morrell: Well, then. If I read my Bible correctly, and if I recall what we fought against Mexico to obtain, every man has the right after reading his Bible to construe his religion the way his conscience tells him. Now can't we agree that no man shall be expected to give to missions unless he feels he ought?

The Nine: Yes, that'll suit us!

Morrell: What say the rest of you? Shall we make it unanimous?

The Thirteen: (Looking intently at one another, some conferring, quickly agree) Yes!

Morrell: Glory hallelujah! How blessed it is for brethren to dwell together in unity! Let's give one another the hand of fellowship in a covenant that we'll try to co-operate according to the Scriptures. (They shake hands and sing "Blest Be the Tie That Binds." As the Love feast proceeds, they open the church door and Cooper delivers the church record book to Scallorn, saying:)

Cooper: There, take the church book. It ain't mine and it ain't your'n. It belongs to the church. (Again there is the sound of galloping horses approaching. Judge R. E. B. Baylor, Wm. M. Tryon, and Mrs. Annette Bledsoe enter the open door and make their way toward the front amid general welcome.)

Morrell: Bless you all: (Grasps their hands) I never was so glad to see you, Judge Baylor and you, Brother Tryon, and you, Sister Bledsoe—our good Sunday school missionary! These Plum Grove brethren have had some differences over the mission ques-

tion. But they've composed these differences, agreed to co-operate. The Lord sent you for such a time as this.

Baylor: I'm most happy to be with you. I dearly prize our Texas Baptist people. You know, back in Alabama I might have stayed in Congress, but I felt called to preach, so I determined to cast my lot with you.

Many: Amen, Judge.

Tyron: All of us say amen, Judge. Out here in this splendid Republic we have a chance to really live.

Voice: What do you mean—really live? It's mighty hard for some of us to exist here.

Tryon: I mean live for the long future. For instance, if we co-operate as brothers, we can win Texas for Christ.

Cooper: It'll take an awful lot of co-operation, ah, for just a few men to win Texas. Why, all of us Baptists put together wouldn't make a handful.

Baylor: True, but the few there are of us are getting together. We have organized the United Association.

Tryon: It has nine churches, averaging eleven members each. You have twenty-two—larger than any of them. We've come to invite you to join up with us—we need you!

Morrell: Invitation's before you, brethren. Is it the wish of the church to join the United Association?

All: Yes! Yes!

Morrell: All in favor say aye.

All: Aye!

Baylor: Thanks, brethren, you'll be great strength to us. Now wouldn't you like to hear a secret?

Many Voices: Yes, tell it, Judge!

Baylor: Brother Tryon here and Brother Huckins and some of the rest of us are thinking Texas Baptists should begin a university. You see, Sister Bledsoe is riding throughout the settlements helping with the Sunday schools, but we need a university.

Morrell: A university: (Gathering enthusiasm) What you think of that, brethren? Shall we stop with Sunday schools, or shall we have a university?

Members: (Exclamations of pleasure.) I'm for it. . . . Wish we had it. . . . We need it. . . . Let's build it. . . . We'll all fight for it!

Mrs. Bledsoe: Listen to that, Brothers. We can now begin to plan for some real religious education.

Tryon: I wonder, then, would it be the sense of this church to memorialize the Association to apply for a charter? (Solemn questioning, considerable counseling, finally, nods of approval.)

Scallorn: (Announcing the verdict) We're all of one mind to memorialize the association.

Tryon: Thank you, my brothers and sisters. I'll report your action to our Educational Society.

Morrell: Listen, church! There's one thing more: When we get the charter, will all of you stand by Brother Baylor and Tryon in launching the university? That means money!

Members: (Cries) "Sure, we will. We'll give to it and fight for it!" (Audience rises, goes forward and pledges Baylor, Tryon, and Morrell with marked assurance, one after another saying: I'll give a section of land. . . . I'll give a yoke of oxen. . . . I'll give a cow and calf. . . . I'll give a bale of cotton. . . . I'll give one bay mare. . . . Put me down for twenty days' hauling. . . . Count on me for a hundred dollars cash. . . . One holding up five fingers: Five head of cattle from me.

NARRATION THREE

So the missionaries conquered the Hard-shells. These missionaries now set forth on a grand march toward their goal of Christianizing Texas. In this endeavor they placed Christian education in the forefront. In 1843 the Union Association received Plum Grove Church into its co-operating group. Judge Baylor's little Education Society met with the Association. Time now came for asking more substantial donations to the proposed university. Judge Baylor himself led off with \$1,000, a munificent gift. James Huckins, Galveston pastor, proved a valiant colleague. Most sacrificial of all was William M. Tryon. He traveled from one settlement to another, exposing himself to great hazards. He weakened with exhausting labors, but he awakened a passionate desire for an institution of learning that would aid in the great aim of taking Texas for Christ. At last, on February 1, 1845, Baylor and Tryon appeared before the Congress of the Texas Republic to apply for a charter. The application aroused tremendous inter-

est, but Congress demanded that the university should first be named. There was no time to consult the Baptist brethren. Congress recessed while Baylor and Tryon withdrew to a committee room to decide upon a name.

SCENE: A private room, with Baylor and Tryon beside a table pointing to the blank space in the charter.

Baylor: This is tough, to be forced to supply a name without a chance to confer with the brethren.

Tryon: So it is. But haven't you some suggestion?

Baylor: I have. The idea originated with you, Brother Tryon. Yours should be the name.

Tryon: By no means! You're the president of our Education Society. Yours should be the name. Let's not take up the time considering me.

Baylor: But you have done the work—your sacrificial pleas made it possible.

Tryon: Oh, my poor little speeches! It takes money to build universities. I've given no money—you've given a thousand dollars.

Baylor: You've given more than money could ever mean—you've just about given your life!

Tryon: No, no! But if that were true, it should never be named for me. People would think I was working for my own honor. Why, it would ruin all prospects to begin with.

Baylor: Tut, tut, man! What would they think of me? They'd think I'd bought the name with a thousand dollars. That must never be! (Gong sounds for Congress to reassemble.)

Tryon: Hear that? We've got to act. Judge Baylor, our people know you too well to doubt you. (Pause: gong sounds again) There, last call! We're wasting time. We must report at once. Hand me that charter! (Jerks it out of Baylor's hands. Writes rapidly) There it is—Baylor! B A Y L O R—sounds well to me! (Over Baylor's protestations Tryon leads the way out of the room.)

NARRATION FOUR

February 1, 1845, the Congress of the Republic of Texas granted a charter to Baylor University. President Anson B. Jones signed

it. Judge Baylor headed the list of fifteen trustees. Huckins and Tryon were among them. At once they asked for bids on location. Travis, near Brenham, wanted the university and bid \$3,500. Huntsville bid \$5,400. Shannon's Prairie, east of Nava-sota, offered almost \$5,000. Independence, with \$7,925, won. None of it was cash, most of it land, valued at seventy-five cents an acre. At length a president was chosen, the Rev. Henry L. Graves, D.D., of Georgia. May 18, 1846, Baylor University opened its preparatory department, with Henry F. Gillett as teacher. Board was \$8 a month; tuition was \$8 a term.

The Lone Star Republic in 1845 voted to join the firmament of the states. This was the signal for a great influx of settlers from the states. More than ever pastors, missionaries, and teachers were needed for the winning of Texas to Christ. Alas, devoted Tryon, the noble pastor of the Houston Church, ministering day and night among the people in the dread scourge of yellow fever, fell at his post at sundown on a day in 1847. The hearts of all Texas Baptists bowed in grief. Where could his equal be found? Who could inspire the Baptists with his vision and consecration?

In answer to this clamant call came young Rufus C. Burleson. Graduate of Nashville University, graduate of Kentucky Theological Seminary, native of Alabama, ordained in Mississippi, excellent teacher, powerful preacher, he added to his notable attainments a flaming consecration to Texas. Upon Tryon's death he was called to the pastorate in Houston. In answer to summons of the Board of Missions in the United States, he arrived in Galveston by boat January 5, 1848. What happened when he set foot on the shores of Galveston Island that day proved most prophetic.

FOURTH EPISODE

SCENE: Boat landing at Galveston. In the darkness may be heard the boat whistle, the lowering of the gangplank, the shouts of the captain and talk of the departing passengers. Before dawn breaks young Rufus C. Burleson walks along the shore, boat in the distance. Burleson in monologue.

Burleson: The day is about to dawn—my day! Day I prayed for when I took my diploma in Kentucky. Vowed I would con-

secrete my life to Texas. Here at last. God be thanked! (Kneels on the sands. Prays long and fervently.) Lord use me, give me Texas for thyself! (Rises and resumes.)

Oh, if I might have victory. Yes, victory! If only I might win the city of Houston! We missionaries must answer Jenkins' prayer for soul-winners who can lead the strong to Christ. Would God that General Houston might be won! All things are possible with God! (Kneels again on the sands. This time lower.) Lord, give me Texas for thee! Help me to pay the price! (Rises and resumes.)

The Texans paid! Goliad, San Jacinto! The Alamo! Shall men lay down their lives for their country, and one hesitate to give his life for the Saviour? Is it sweet and glorious to die for one's country? But what sacrifice is too great for the world's Redeemer?

(Kneels the third time, with his face to the ground and in utmost agonizing appeal.) O Christ, give me Texas for thyself, or I die! (Sobs, till subdued.) O Christ, or I die—die—.

NARRATION FIVE

The presence of Rufus C. Burleson filled the Baptists with a boundless confidence. Though only twenty-two years old, he was accepted at once as a leader. Other great leaders took up important stations. N. T. Byars entering the ministry, proved as ardent an evangelist as he had been revolutionist. He pushed far beyond the Brazos and into the region of the Upper Trinity. In all sections the Baptists were marching forward.

On September 8, 1848, twenty-two churches, more than half of all in the states, sent messengers to Anderson for the organization of a state convention. They meant to Christianize Texas. True, the influence of Daniel Parker in East Texas was still strong. Among the missionaries themselves there was no fixed policy of expansion. But in 1850 they gathered in their third annual convention at Huntsville to further their efforts at Christianizing all Texas. Huntsville was the home of General Sam Houston. Here his wife, and her sister, Mrs. Annette Bledsoe, and her mother, Mrs. Lea, were consecrated members of the Baptist church. General Houston himself had recently knelt at the altar as a penitent.

Men great and small were seeking the Lord. Would all Texas be won to Christ? Perhaps.

FIFTH EPISODE

SCENE: Convention Hall in Huntsville, 1850. Messengers marching in to the tune of "Onward, Christian Soldiers."

Voice: I nominate as president of our little convention the man who was the first president of this Convention, the distinguished president of Baylor University, Dr. Henry L. Graves! (Applause.) I move that we elect him by acclamation. Do you vote aye? (Thunderous ayes. Vote is unanimous.)

Dr. Graves: Thank you, brethren, for your confidence. (There is a sudden turning of all heads toward the door as someone enters. It is General Sam Houston, accompanied by Mrs. Houston; Mrs. Lea and Mrs. Bledsoe follow. The audience rises to its feet, and cheers their progress to the platform. After prolonged ovation, all are seated.)

Dr. Graves: General Houston, we rejoice to have you here. General, would you honor us with any word you may have in your heart?

General Houston: On behalf of all Huntsville, I bid you welcome, thrice welcome. I would like to say two or three things. First, I am glad to see President Graves in the chair. We must all stand by Baylor University, do something worth while for the school. Here's how I feel, President Graves, I give you four hundred gold dollars for it. I am happy to do this! (Much applause.) I would like to say another word: I rejoice in your pleas for temperance. Once I dared anybody to speak to me about my drinking—considered it was none of their business. God forgive me! I now think liquor is man's worst enemy. And what I say about it here I intend to say on the floor of the United States Senate. Nobody has ever dared a word about it there, but old Sam Houston will speak out. (Greater applause.)

Let me say one more word: I'm proud to see you trying to make this a Christian country. My mother was a good Christian, as beautiful as an angel, and I would like to see everybody a Chris-

tian. Why not make Christians of all the Indians? (Tremendous applause. The General takes his seat.)

President Graves: Thank you, General Houston. Much as we honor General Houston, we delight also to honor Mrs. Houston. I present Mrs. Maggie Houston. (They all stand.)

Mrs. Houston: I'm no speaker like my sister, Annette, whom you often hear. All I can say is, my husband has made my speech for me.

President Graves: Thank you, Mrs. Houston! (More applause.) Brother J. W. D. Creath wishes to present a resolution.

Creath: President Graves and brethren of the Convention: I hold in hand an appeal from citizens of Waco village, a request for \$75 to be used in maintaining Brother N. T. Byars as a missionary on that field. I move you that same be granted. (Silence—painful in duration.)

President: The motion seems about to be lost for want of a second.

Morrell: (Limping to the platform) Brother President, I second the motion, and would like to speak to it.

Byars: Point of personal privilege: please disregard me in all this.

President: Brother Morrell has the floor.

Morrell: I regard this motion as very far-reaching in respect to our missionary policies. It's not a question of taking care of Brother Byars. And much more is involved than \$75. It's a question of what we'll do for West Texas. I don't agree with some that Waco is too remote from population. It is far away, but the Western frontiers must ever beckon us.

G. G. Baggerly: (Without recognition from the chair) The West beckons? That's the reason that we ought not to vote this measure. Already this has come to be a convention of the West. You're neglecting East Texas!

Morrell: No man can accuse me of neglecting East Texas. I began there. I won souls there, many of my dearest friends. I love all this state. We must not stop with East Texas; we must possess the whole land, for we are well able.

Baggerly: (Despite frowns and gestures of restraint from the president) Able? This little convention has almost no funds, and those we do have are being squandered in mismanagement!

Morrell: God save us from sectionalism and from railing charges! (Sinks down in weariness.)

R. C. Burleson: (Leaping to his feet, and recognized by the chair as pastor at Houston): I can't agree with Brother Baggerly. If we are not able to raise \$75, we are indeed bankrupt—bankrupt in faith, the worst of all bankruptcies!

Baggerly: (Interrupting) Something worse could hit us.

Burleson: But we must capture the West. I tell you, we must capture the West! Not only must we reach those rich lands that lie between the Brazos and Trinity where settlers are teeming in; but as General Houston suggests (applause) we must do something for the Indians. (Renewed applause) Even for those savage Comanches on the upper reaches of the Brazos! Why, the matter's not debatable—let's vote!

Baggerly: (Seeing sentiment crystallizing in favor of the motion, rising vehemently): Mr. President! Mr. President! I warn you against this reckless step—it'll be suicidal! You can't despise the demands of a great section like East Texas! If you plunge this Convention into debt with this waste of money on a barren field in the far West to the utter neglect of East Texas—I warn you! In three years there'll be another Convention—an East Texas Convention! Already we need another school. We'll have it, too—one that'll make Baylor look like a sick rabbit! (Suppressed hisses greet the utterance, along with audible groans from the leaders; but some applaud) Cries: Question! Question!

President: All who are in favor of appropriating \$75 for maintaining Brother N. T. Byars in Waco Village, will stand. (Secretary counts and reports to the president) The vote is close, but there is a clear majority for appropriating the money. (Immediate confusion. Is this what we're coming to? God pity us! We'll show them. Convention adjourns in mournful disorder.)

NARRATION SIX

A tiny crack had split the promising Baptist unity. Alas, for the future. But the years which immediately followed the Huntsville Convention of 1850 were nevertheless years of unprecedented soul-winning. In November, 1854, Dr. Burleson baptized General Sam Houston in Rocky Creek at Independence. Everywhere the churches were baptizing converts. Yet the incoming tides of population swept the little Baptist bands off their feet. They could not cope with such overwhelming spiritual needs. They possessed no adequate supply of preachers, teachers, and missionaries. This caused each locality to be supersensitive as to its requirements; it intensified the spirit of sectionalism. The strident notes sounded by G. G. Baggerly at Huntsville gradually gathered momentum. As early as 1855 his threatened East Texas Convention had become a reality. Tyler was soon bidding for a rival school. Meanwhile Baylor University at Independence had fallen into dire straits. In 1851, President Graves and his faculty had resigned in abject despair. Into the breach stepped Rufus C. Burleson, a stripling of twenty-seven years. At once he sounded the tocsin for advance, as couriers of victory over all ills he dispatched Creath and Huckins everywhere for students and dollars to keep the school alive. That he succeeded in doing so seemed a miracle, raised Burleson to the stature of superman. But sectionalism had parted the state in twain. East and North Texas recognized the new General Association. North and West Texas held by the old State Convention. There was no clear demarcation, so there was the inevitable friction. Moreover, the old State Convention itself disagreed over the school question. Waco Classical School was growing in favor. Baylor at Independence, passed up by the railroad, languished despite the superb management of Burleson. The American Civil War was about to burst in all its fury. At that very moment a supreme crisis in Texas Baptist affairs impended. Dr. Burleson, head of the male department, and Dr. Clark, head of the female department, were in a bitter feud. So vehement had been Burleson toward the Clark faction that, defeated in a church trial, he denounced the pastor and threatened to whip him. General Houston, though Burleson's friend, refused to shake hands until Burleson asked

God's forgiveness. Independence Church appeared hopelessly torn with division. The town was on the verge of bloodshed. Realizing how dreadful the consequences of such terrible division, the whole town sought relief in a revival. They called to their aid their ablest and best loved minister, Rev. J. H. Stribling. Alas, alas, the strife had gone too far for human help.

SIXTH EPISODE

SCENE: Revival meeting at Independence. Conducted by Rev. J. H. Stribling. President Burleson, faculty, trustees, students, Dr. Clark with whom he has differed, General Houston and citizens present.

Stribling: My brothers and sisters, I shall not attempt to preach today. It would be mockery. What's the use of trying to win souls when the church members are not right with one another before God?

Dr. Clark: (In deepest humility) Brother Stribling, as one who has often differed with Brother Burleson, I'd like to ask him to pray for us. What we all ought to do now is to pray.

Stribling: Doubtless; Brother Burleson, will you kneel down and lead us in prayer?

Burleson: I shall try. But let me say now, if in these school controversies and church differences I have wronged any living souls, I humbly crave God's forgiveness and ask their pardon. (Many fervent amens. Burleson speaks humbly): I do not feel like kneeling. I'm not worthy. I'd rather prostrate myself. (With groans of sorrow gets down full length on the floor, begins earnestly, rising to a very high emotional pitch.) Lord, thou knowest how blind and dull and perverse we can be. Forgive us that we have ever quarrelled and spoken so abominably of one another. Lord, forgive me that I ever threatened my own pastor, my good pastor! Forgive me that I ever accused him of being tricky. How could I? O Lord, forgive me! Fill me with thy love! With love that will overlook all slights and false accusations. O Lord, . . . Lord, . . . if I'm too stubborn, break me. Oh, if I can't be right with my brothers, Lord, blot me out, out of Thy Book! AMEN."

(As they arise, General Houston strides over to Dr. Burleson getting up from the floor.)

General Houston: Dr. Burleson, the other day, after you had accused our pastor, I refused to shake your hand. I'm sorry. Here's my hand. You shall have it as long as life endures. And my heart; I'll love you forever!

Mrs. Houston: (In ecstatic shouting, dancing and clapping her hands) Glory to God, praise his name! (Swoons. General Houston catches her up in his arms)

General Houston: Maggie, Maggie, my dear!

Mrs. Houston: (Murmuring) Oh, I'm so glad, so glad! (All wipe the tears from their eyes. Some come forward and lay pistols on the table, confessing: God forgive me. I was very wrong to go armed. . . . Finally, after endearments on the part of all, the lights go out and the place is darkened. Outside, in the dim light, Burleson shakes hands with some of the trustees and citizens, who say to him: Fine, Doctor, if you mean it. . . . Splendid, Dr. Burleson, if you stick by it. . . . It'll be easier for Dr. Clark, if you will keep the Jesus spirit. . . . Dr. Burleson, David R. Wallace, Oscar H. Leland, and George W. Willrick ominously draw to one side for a hurried council, others leaving for their homes.)

Dr. Burleson: It's hopeless, men. You heard their miserable "if's"! These self-centered little burgers just can't be generous!

R. B. Burleson: Very true, Rufus. If they wouldn't put up for a railroad, how could you expect them to measure up to forgiveness?

Dr. Wallace: What about Waco? It's got the true spirit.

R. B. Burleson: Well, why don't we shake the dust of these cackling villagers off our feet and accept Waco's offer?

Dr. Wallace: The right word, brother! I'm leaving tonight. Let little old Independence keep its dust—that's all it'll have at the long last—dust!

The Others: We're for Waco. Count on us. We'll see it through with you, Doctor!

A Senior: (Who has been lurking in concealment and has overheard) The class too, Doctor. We want your name on our diplomas.

(Hurrahs for Burleson by all seven class members concealed with the Senior)

Dr. Burleson: Who can withstand that? Sure, we'll go to Waco tonight. Why wait? It's destiny!

(Cries, Look, look! A comet flashes across the sky, lighting up the whole heavens.) The stars in their courses fight against this town. Comet's shaped like a saber, colored like blood. Independence, for you it's doom—Ichabod! Ichabod!

NARRATION SEVEN

Such was the sad state of Texas Baptist affairs. The Civil War decided that in a nation a house divided against itself cannot stand. Texas Baptists also found their house divided, but alas, there was no decisive end to their conflict. At first it was the rift in organization. Then came the break at Independence, resulting in Waco University as the competitor of Baylor University at Independence. Now came rival newspapers. Here then was triune and disastrous division. In such a crisis arose two giants, B. H. Carroll, pastor in Waco, and R. C. Buckner, missionary leader in North Texas. Seeing the folly of such strife, these two young men instituted a movement for conciliation. It rallied the best brains and noblest hearts. On June 29, 1886 the embattled Baptists gathered in Waco to face the outcome.

EPISODE SEVEN

SCENE: Baptist meetinghouse in Waco; Convention in session.

R. C. Buckner: (Waving a bouquet of chrysanthemums instead of a wooden gavel) Will you now come to order. Brethren, great matters engage us here today. What is the first item of business? (President L. L. Foster of the General Association and President F. M. Law of the State Convention seen to approach from opposite sides carrying banners.)

President Foster: Brother Buckner, I've followed this banner of the General Association lovingly and loyally, but I feel that it must decrease in order that our Baptist cause may increase.

President Spaulding: Brother Buckner, I have trailed after this banner of the State Convention with equal devotion, but God forbid that it should divide the people called Baptists!

(They put the two together, turn them around, and the two of them hold now the one banner.)

R. C. Buckner: You see now the one banner. It means we have come to a united Convention, the new Baptist General Convention of Texas. Are you for it? (All voices in union, "Aye, aye!" Weeping and rejoicing.)

President Foster: May the president of the former General Association nominate the president of the old State Convention for our new president?

R. C. Buckner: Certainly! That's scriptural—"in honor preferring one another!" Are you in favor of Brother Spaulding for president? (All say, "Aye." They rise as Spaulding stands, and applaud when he gracefully accepts.)

C. R. Breedlove: May I now report in behalf of the joint committee appointed by the two former conventions concerning schools?

President Spaulding: Indeed you may! There is no subject of so much interest to us.

C. R. Breedlove: We recommend first, that henceforth we have only one university; second, that it be located at Waco; and third, that it shall be called Baylor University at Waco.

President Spaulding: (Slowly and with deep feeling) Will you adopt the recommendation? (Votes unanimous, but gravely called.)

Voices: We want Burleson for Baylor—president for life!

Dr. Burleson: (Stretching to full height): Thank you, my beloved brethren. You must not make me an issue. I demand no honors. I beg only to serve where you want me. (Joyous amens.)

President: That, Brother Burleson, is the true Christ spirit, the spirit of the cross. If mortal man might be proud, you might well be today. But you have the spirit to serve in the humblest station if need be. God give us all that spirit!

J. B. Link: If it please you, Brother President, and dear brethren of the United Convention, I have to inform you that I have just sold the *Texas Baptist* to Dr. S. A. Hayden, editor of the *Texas Baptist Herald*. That means you're done with paper fights. You will henceforth have only one Baptist newspaper in Texas. (President deeply moved.)

President: Again the spirit of the cross triumphs. Brother Link has sacrificed his private fortune in giving up that paper. Aye more—his ambition! Brethren, the cross will finally win over all.

(Silence, great awe, after which a large number rise and shake Link's hand; many touched to tears, as they commend his sacrifice.)

B. H. Carroll: (Lights dimmed, an illuminated cross, Carroll standing in front): Brother President and Baptists of all Texas: We have come upon a stupendous hour. None but God Almighty himself could have brought this strange thing to pass. We are filled with unspeakable gratitude to him, whose we are and whom we serve. Henceforth let every feeling of alienation and sectionalism be buried beneath the cross. Let that cross be our glory ever! Let it guide us by its supernal light night and day! Let us set our faces like flint against anything that would tend to disrupt our fellowship and faith. For we are brothers of the crucified Christ, standing for one Lord, one faith, one baptism. So we shall march together, and we'll see defeat no more—never forever. (There are fervent amens, and all break into singing, "Praise God From Whom All Blessings Flow.")

NARRATION EIGHT

So united and imbued with the spirit of the cross, Texas Baptists now entered upon an era of amazing growth. Great leaders like Carroll and Buckner sounded a mighty advance. From a scattered, undetermined number they soon grew to number 200,000. The whole country gasped with astonishment at such progress. The secret was unity and co-operation. The giant Carroll molded their thinking into a solid orthodoxy of belief. The valiant Burleson rallied them around Baylor, their triumphant university. Benign Buckner touched them with tenderness in the care of or-

phan children. The illustrious Creath infused them with missionary passion. So that now the Baptists struck a victory stride. It seemed that nothing could stop them. Yet even in the midst of their victory there were sinister rumblings. Would the welded unity hold? Would their unprecedented co-operation continue? If so, who could foretell the results? One man, above all others, saw the vision splendid and carried the chief concern. That man was B. H. Carroll.

EIGHTH EPISODE

SCENE: Study of Dr. B. H. Carroll at his home in Waco.

Mrs. Carroll: (Speaking into his ear trumpet): Such a glorious October morning, Harvey—Hope you'll enjoy your study for Sunday's sermon.

Dr. Carroll: Just what I've looked for, sweetheart, a fine, quiet morning this Friday for some uninterrupted planning of our Baptist work.

Mrs. Carroll: There you go, dear. You've been so absorbed with dreaming all these Elysian dreams about the Baptist work lately you don't seem ever to want to see anybody any more.

Dr. Carroll: (Caressing her): Elysian? (Puzzled but tender) I'm sorry Ellen, my love, have I neglected you?

Mrs. Carroll: Oh, no, I don't matter. But the women workers want to see you this morning.

Dr. Carroll: (Startled): The women workers? What have I done now?

Mrs. Carroll: Nothing! That's just it. Mrs. Davis, the state president, and Miss Mina Everett, the secretary, think it's about time you did do a little something for their organized work.

Dr. Carroll: Gracious, my darling, must I face those women? I'd rather meet Senator Roger Q. Mills and the whole antiprohibition party!

Mrs. Carroll: Well, you'd better pull yourself together, there's the doorbell now.

Dr. Carroll: (Muttering): I may as well face the music, have it out with these women.

(The women come in, are presented, and seated for conference after deferential greetings.)

Mrs. Davis: Dr. Carroll, as president of the Baptist Women Workers of Texas, I've longed for your indorsement. It's the one encouragement we organized women need.

Dr. Carroll: My dear friend, you can be certain I cherish all our noble Baptist women, even if I do not believe in having a woman's organization.

Mrs. Davis: But wouldn't you allow the women to share in the work of the church? Let us aid missions and all the Christian causes?

Dr. Carroll: Surely! Why, here in our First Church of Waco I have my women banded together in circles. When I need a certain kind of work done, I call one circle to do it. When I need a different kind of work done, I call on another circle.

Miss Everett: Splendid! But why shouldn't we organize our Texas women to do something like that?

Dr. Carroll: Because, Sister Mina, I don't find any scriptural authority for a woman's organization in the churches. Really, I think you should disband.

Miss Everett: Now Dr. Carroll! Would you mind giving us the scriptural authority, chapter and verse, for the women's circles in your church?

Dr. Carroll: (Looking at her directly a moment, he lays down his ear trumpet and says): Scriptural authority? Why, er—of course, there isn't any! I'll have to admit you win, my sister. (Then after a moment) Here's my hand, count me in from now on.

(Western Union messenger arrives. Mrs. Carroll signs and reads aloud into his ear trumpet)

Mrs. Carroll: Another of our pastors died today!

Dr. Carroll: (Exclamations from the women. Carroll reads, wipes his eyes.) Another great missionary, like our dear Creath. Our comrades are passing. What's to become of the work, our leaders gone?

Mrs. Carroll: God will raise up others. We must teach our people to expect that.

(Carroll arises and walks about the room in much sorrow. Meanwhile the postman arrives, bringing papers. Into the room comes State Missions Secretary Early)

Dr. Carroll: Brother Early, my heart is very sad over losing this pastor. Where shall we find his like? Seems as if all our trusted men are falling.

Secretary Early: Sorrowful to say, it's true, Dr. Carroll. As mission secretary I feel this death comes at a most distressing time. I mean when so many of our churches right here in our association are being torn up by all this controversy raised by Martin.

Dr. Carroll: (Groaning): You mean M. T. Martin is here again? Preaching his pernicious doctrine?

Early: Yes, Dr. Carroll. He's playing havoc with our people. Nothing but division wherever he goes.

Dr. Carroll: (Rising to his full stature): We must bring him to judgment! First Church took away his credentials once. He can't steal back into Texas through Waco Association. We'll unfrock him! That man shall not destroy the fundamental basis of our Baptist unity, our common belief.

Mrs. Carroll: (From among the women who are looking excitedly at the newspapers) Harvey, why get all wrought up over Mr. Martin? Just look at these Baptist newspapers! They ought to worry you!

Mrs. Davis: Of all the pot's calling the kettle black, I tell you it's the editors here in both these papers.

Miss Everett: If they keep up this fight long, there'll not be anything left of the Baptists but a heap of scraps.

Mrs. Carroll: You're exactly right. This newspaper rivalry is sowing dragon's teeth. Why, it looks like the factions' devour one another. (Turning toward the door) Come in, Dr. Burleson.

Dr. Burleson: Delighted! Delighted! I hadn't expected to meet this elect company. Burdened as I am, I'm helped by the very sight of you!

Dr. Carroll: What is it troubles you so, Dr. Burleson? You look like the weight of the world is upon you.

Dr. Burleson: My looks are justified. It's this crushing debt on Baylor. I came to you as the president of the trustees, but I'm glad these choice women are here, and our missions secretary.

Mrs. Davis: Sorry you're troubled, we'd like to help, Dr. Burleson. That's what we're trying to do as organized women.

Dr. Carroll: Has the new loan fallen through?

Dr. Burleson: Yes, yes, Dr. Carroll. Looks like we're about to lose Baylor. Unless Secretary Early can come to our relief.

Early: I sympathize, Dr. Burleson, my heart aches for you. But our Board, too, is seriously embarrassed. It's just too bad! I'm tired of the bitter fight. I'm a sick man. Truth is, I came to tell Dr. Carroll, I'm resigning.

Carroll: Brethren, do you mean to break my heart? What a black day this Friday! Comrades falling, heresy rising, papers fighting, Baylor dying, Secretary quitting. God have mercy on us!

Mrs. Carroll: Now don't you get down and out, Harvey. God is not dead—after all, he'll help us with his work.

(Door bell rings. Mrs. Carroll ushers in Rev. R. F. Jenkins with a young man.)

Jenkins: Dr. Carroll, this is young Brother George Truett.

Carroll: (Shaking hands): Bless you, Brother Jenkins. Glad to see you, Brother Truett. Very young, but wasn't it the stripling David who slew Goliath? (They are seated)

Jenkins: At McKinney you asked me to bring him to see you.

Carroll: Yes. I wanted to meet the young man the brethren think can raise the Baylor debt. If you're God's man, Brother Truett, you've come in the nick of time.

Truett: I cannot raise the Baylor debt, Dr. Carroll. It's not within man's power to do that. But I love Christian education, and if it's God's will for me to help in this work, I'm willing to be his humble instrument.

Jenkins: (Glowing): You should hear him speak, Dr. Carroll! Why, when he preaches and asks for an offering, the people empty their pockets.

Carroll: Alas, it'll take more than pocket change to lift Baylor's debt!

Truett: Quite right, Dr. Carroll. To do that will require unspeakable sacrifices of our people. Only a new vision of the cross will cause the people to give enough to redeem Baylor.

Jenkins: But I tell you, friends, this modest young man can impart the vision and inspire the people to do it.

Early: Brothers and sisters, while you're trying to save Baylor, remember to rescue your state mission board. I tell you I'm done. And I despair of the board's future.

Burleson: We should pray. We can thank God for this earnest young man discovered to help Dr. Carroll raise Baylor's debt. I like his looks. I believe he can do it.

Women: (Smiling and confident.) We are all grateful for you, Brother Truett.

Carroll: I, too, believe there is with us a man sent from God whose name is Truett. We accept you into our hearts, Brother Truett.

Burleson: In this holy moment when God has given us a new comrade in service, cannot we pray right now for a missions secretary to be sent us?

Carroll: That's a good proposal. Let us pray. (All stand) Brother Truett will you lead us?

Truett: Merciful God, deep distress is come upon us. We are unspeakably concerned about thy work. Rebuke the fell devourer, rescue the fainting, save dear Baylor, guide our beloved Baptists in the darkness of this night. We cast ourselves upon thy heart. Thou knowest the need of a suitable leader for thy work of missions. Surely somewhere in this Southland thou hast thy man ready for this task—a man of quenchless love for thee, undying loyalty to the faith, full of common sense for dealing with the people and the King's business. Send him, Lord, this way to this waiting task. We pledge ourselves to him; we give ourselves and our all to thee, our crucified and risen Saviour! Even so, Lord, send him and speedily for thy name's sake. Amen.

NARRATION NINE

Though it seemed a Black Friday in the home of Dr. Carroll, the Baptist unity and co-operation withstood the tests. Heroic men measured up to the imperative demands of progress, and all went well.

(ORGAN)

Young George Truett, in company with B. H. Carroll, raised the last dollar of Baylor's debt, and speeded the University onward in its glorious career of service.

(ORGAN)

After an all-night prayer meeting in Waco, J. B. Gambrell of Georgia was called to be missions secretary. Carroll and a group of brethren underwrote the salary, and the Great Commoner came to Texas to start a new era.

(ORGAN)

Following repeated grievous attacks on the co-operative work by S. A. Hayden, the Baptist General Convention of Texas expelled the obstructionist and served notice that it would brook no effort at destruction of its co-operative spirit.

(ORGAN)

S. P. Brooks, succeeding the lamented Burleson and scholarly Cooper in the presidency of Baylor, raised the institution from a college to a university. Baylor at Belton rose to be one of the South's leading colleges for women. Baptists now supported in addition Howard Payne College at Brownwood, Simmons College at Abilene, Wayland College at Plainview, Marshall College, Burleson College at Greenville, Rusk Institute, Bryan Academy, Westminster Academy, Canadian Academy, Goodnight Academy, Palacios Academy, and San Marcos Academy.

(ORGAN)

R. C. Buckner announced the replacing of wooden buildings at the Buckner Orphans' Home with fire-proof brick structures for the housing of 600 children. At Dallas was opened the Baptist Memorial Hospital and soon thereafter Baylor University Medical

College, the combined institutions there to become the Johns Hopkins of the Southwest. Followed the building of hospitals by the Baptists at Houston, Waco, Fort Worth, Abilene and Harlingen. Colossal was the Baptist humane program.

(ORGAN)

B. H. Carroll and associates commenced the Southwestern Theological Seminary, Fort Worth, for the annual training of 400 young ministers, and the Baptist women of Texas erected a women's training school building. L. R. Scarborough as successor to B. H. Carroll led Southern Baptists in their Seventy-five Million Campaign. He became one of America's foremost Christian leaders.

(ORGAN)

Southern Baptist statistician announced Texas Baptists had reached a total number of a million members. George W. Truett builds First Church, Dallas, to be the largest in the world. At Berlin, he was elected president of the Baptist World Alliance.

(ORGAN)

(Hallelujah Chorus March)

So ever from decade to decade swings onward the Baptist movement for Christian conquest, pressing forward with prayer and hope and persistent work for the enthronement of Christ over all, that he might reign forever and forever.

HISTORICAL TABLE OF TEXAS GENERAL BODIES

Baptist State Convention 1843-1885

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1848	Anderson	H. L. Graves	J. G. Thomas	R. C. Burleson	Z. N. Morrell
1849	Houston	J. W. D. Creath	R. S. Blunt	R. C. Burleson	R. H. Taliaferro
1850	Huntsville	H. L. Graves	G. W. Baines, Sr.	R. C. Burleson	J. W. D. Creath
1851	Independence	R. E. B. Baylor	G. W. Baines, Sr.	R. C. Burleson	Jas. Huckins
1852	Marshall	H. L. Graves	G. W. Baines, Sr.	R. C. Burleson	G. Tucker
1853	Huntsville	H. L. Graves	J. B. Stiteler	R. C. Burleson	G. W. Baines, Sr.
1854	Palestine	Jas. Huckins	G. W. Baines, Sr.	R. C. Burleson	H. Garrett
1855	Independence	Jas. Huckins	J. M. Maxey	R. C. Burleson	H. L. Graves
1856	Anderson	Jas. Huckins	H. Clark	A. Daniel	J. P. Pritchard
1857	Huntsville	H. L. Graves	H. Clark	W. Montgomery	P. B. Chandler
1858	Independence	R. C. Burleson	H. Clark	W. Montgomery	J. W. D. Creath
1859	Waco	R. C. Burleson	O. H. P. Garrett	M. Ross	H. Clark
1860	Independence	H. Garrett	O. H. P. Garrett	D. R. Wallace	Z. N. Morrell
1861	Huntsville	H. L. Graves	O. H. P. Garrett	H. Clark	N. W. Crane
1862	Waco	H. L. Graves	W. E. Oakes	N. W. Crane	S. G. O'Bryan
1863	Independence	H. L. Graves	B. S. Fitzgerald	W. Montgomery	J. H. Stribling
1864	Huntsville	H. L. Graves	Geo. W. Graves	H. Clark	J. W. D. Creath
1865	Anderson	H. L. Graves	Geo. W. Graves	B. S. Fitzgerald	J. J. Sledge
1866	Independence	H. L. Graves	Geo. W. Graves	B. S. Fitzgerald	H. F. Buckner
1867	Gonzales	H. L. Graves	H. Clark	O. H. P. Garrett	S. C. Orchard
1868	Independence	H. L. Graves	H. F. Buckner	H. Clark	S. B. McJunkin
1869	Galveston	H. L. Graves	O. H. P. Garrett	H. Clark	
1870	Brenham	H. L. Graves	O. H. P. Garrett	H. Clark	
1871	Bryan	W. C. Crane	O. H. P. Garrett	G. W. Graves	
1872	Independence	W. C. Crane	O. H. P. Garrett	W. Fontaine	
1873	Austin	W. C. Crane	O. H. P. Garrett	W. Fontaine	G. W. Prickett

1874	Galveston	W. C. Crane	O. H. P. Garrett	W. Fontaine	F. M. Law
1875	Calvert	W. C. Crane	O. H. P. Garrett	H. Clark	H. W. Dodge
1876	Independence	W. C. Crane	O. H. P. Garrett	F. Keifer	H. L. Graves
1877	Bryan	W. C. Crane	O. H. P. Garrett	F. Keifer	G. W. Baines, Jr.
1878	La Grange	W. C. Crane	O. H. P. Garrett	P. Hawkins	R. Andrews, Jr.
1879	Independence	W. C. Crane	O. H. P. Garrett	P. Hawkins	J. B. Hardwick
1880	Austin	C. C. Chaplin	O. H. P. Garrett	P. Hawkins	Wm. Howard
1881	Galveston	C. C. Chaplin	O. H. P. Garrett	P. Hawkins	C. C. Chaplin
1882	Belton	C. C. Chaplin	O. H. P. Garrett	O. C. Pope	C. C. Chaplin
1883	San Antonio	C. C. Chaplin	O. H. P. Garrett	O. C. Pope	R. A. Massey
1884	Waxahachie	C. C. Chaplin	O. H. P. Garrett	O. C. Pope	P. Harris
1885	Lampasas	F. M. Law	O. H. P. Garrett	W. R. Maxwell	

Texas Baptist General Association—1853-1854

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1854	Larrissa Tyler	I. H. Lane Geo. Tucker	Wm. Davenport Wm. Davenport	G. C. Baggerly	M. Lepard Rev. Isaacs

Baptist Convention of Eastern Texas—1855-1867

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1855	Tyler	W. H. Stokes	Wm. Davenport		J. M. Griffin
1856	Marshall	Jesse Witt	W. H. Stokes		Jesse Witt
1857	Larrissa	G. S. Bledsoe	S. P. Hollingsworth		W. H. Stokes
1858	Gilmer	W. H. Stokes	S. P. Hollingsworth	J. F. Kelly	D. B. Morrill
1859	Bonham	A. E. Clemons	S. J. Wright	J. F. Kelly	J. S. Bledsoe
1860	Tyler	J. S. Bledsoe	J. R. Malone	J. F. Kelly	W. B. Featherstone
1861	Quitman	J. M. Griffin	J. R. Malone	J. F. Kelly	
1862					
1863	Tyler				
1864					
1865					
1866	Harris Creek	D. B. Morrill	J. T. Hand		Bro. Manning
1867	Ladonia	D. B. Morrill	J. T. Hand		N. P. Moore

Baptist General Association—1868-1885

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1868	Chatfield	J. E. Harrison	J. T. Hand	R. C. Burleson	W. J. Brown
1869	Tyler	A. E. Clemons	J. T. Hand	R. C. Burleson	Josiah Leake
1870	Paris	A. E. Clemons	J. T. Hand	R. C. Burleson	J. F. Johnson
1871	Fairfield	J. W. Speight	J. T. Hand	R. C. Burleson	R. C. Burleson
1872	Rowlett Creek	J. W. Speight	J. T. Hand	R. C. Burleson	B. H. Carroll
1873	Jefferson	R. C. Burleson	J. T. Hand	A. Weaver	R. C. Burleson
1874	Dallas	R. C. Burleson	J. T. Hand	A. Weaver	R. C. Buckner
1875	Sherman	R. C. Burleson	J. T. Hand	A. Weaver	J. M. Lewis
1876	Waco	R. C. Burleson	J. T. Hand	A. Weaver	G. T. Wilburn
1877	Paris	R. C. Burleson	S. J. Anderson	R. C. Buckner	B. H. Carroll
1878	Fort Worth	R. C. Burleson	S. J. Anderson	R. C. Buckner	W. O. Bailey
1879	Pittsburg	R. C. Burleson	S. J. Anderson	R. C. Buckner	S. A. Hayden
1880	Dallas (called)		S. J. Anderson		I. B. Kimbrough
1880	Ennis	R. C. Buckner	S. J. Anderson	W. H. Parks	W. A. Jarrel
1881	Waco	R. C. Buckner	S. J. Anderson	W. H. Parks	D. I. Smythe
1882	Sulphur Springs	R. C. Buckner	S. J. Anderson	G. W. Prickett	G. W. Prickett
1883	Cleburne	R. C. Buckner	S. J. Anderson	A. J. Holt	G. W. Prickett
1884	Paris	R. C. Buckner	S. J. Anderson	A. J. Holt	S. J. Anderson
1885	Ennis	L. L. Foster	S. J. Anderson	A. J. Holt	J. E. Eoff

East Texas Baptist Convention—1877-1885

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1877	Overton	A. E. Clemons	Geo. Yarbrough	W. O. Bailey	
1878	Henderson	A. E. Clemons	Geo. Yarbrough	F. L. Whaley	W. G. Caperton
1879	Longview	J. A. Kimball	Geo. Yarbrough	F. L. Whaley	H. E. Calahan

1880	Tyler	J. H. Stribling	Geo. Yarbrough	F. L. Whaley	W. H. Carroll
1881	Tyler	W. R. Maxwell	Geo. Yarbrough	F. L. Whaley	J. A. Kimball
1882	Buena Vista	W. R. Maxwell	Geo. Yarbrough	Doc Pegues	R. Andrews
1883	Longview	W. R. Maxwell	Geo. Yarbrough	Doc Pegues	A. E. Clemons
1884	Tyler	J. A. Kimball	Geo. Yarbrough	Tully Choice	
1885	Center	W. H. Hendrix	Geo. Yarbrough	J. A. Kimball	A. J. Peddy

North Texas Baptist Convention—1879-1883

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1879	Allen	W. L. Williams	J. C. Jones		
1880	Dallas	J. K. Bumpas	J. C. Jones		J. J. Sledge
1881	Fort Worth	I. B. Kimbrough	S. H. Dixon		J. H. Curry
1882	Weatherford	W. E. Penn	W. M. Gough		I. B. Kimbrough
1883	Bells	J. K. Bumpas	J. N. Hancy		H. M. Burroughs

Central Texas Baptist Convention—1880-1885

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1880	Dublin	P. B. Chandler	J. G. O'Brian	J. T. Harris	
1881	Mt. Zion Church	A. C. Graves	J. G. O'Brian	G. W. Clark	R. D. Ross
1882	Turnersville	P. B. Chandler	J. G. O'Brian	C. L. Graves	W. D. Powell
1883	Carlton	G. W. Roberts	J. W. Staton	J. G. O'Brian	J. T. Harris
1884	Abilene	P. B. Chandler	J. G. O'Brian		F. B. Chandler
1885	Hico	W. J. Shaw	B. C. Williams		J. C. R. Lockhart

(The Consolidated Body—1886-1941)

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1886	Waco	A. T. Spalding	{ O. H. P. Garrett	A. J. Holt	
1887	Dallas	A. T. Spalding	{ S. J. Anderson	W. R. Maxwell	
1888	Belton	A. T. Spalding	{ M. P. Matheny	A. J. Holt	F. H. Kerfoot
1889	Houston	A. T. Spalding	{ S. J. Anderson	A. J. Holt	R. T. Hanks
1890	Waxahachie	A. T. Spalding	{ J. B. Cranfill	J. B. Cranfill	A. J. Fawcett
1891	Waco	L. L. Foster	{ J. M. Carroll	J. B. Cranfill	A. T. Farrar
1892	Belton	L. L. Foster	{ T. S. Potts	J. B. Cranfill	R. B. Garrett
1893	Gainesville	R. C. Burleson	{ A. E. Baten	J. M. Carroll	B. H. Carroll
1894	Marshall	R. C. Buckner	{ T. S. Potts	J. B. Cranfill	C. L. Seashols
1895	Belton	R. C. Buckner	{ A. E. Baten	J. M. Carroll	J. A. Ivey
1896	Houston	R. C. Buckner	{ J. H. Pruett	M. D. Early	T. B. Pittman
1897	San Antonio	R. C. Buckner	{ A. E. Baten	M. D. Early	A. H. Mitchell
1898	Waco	R. C. Buckner	{ J. H. Pruett	J. B. Gambrell	W. L. Skinner
			{ A. E. Baten	J. B. Gambrell	W. M. Harris
			{ J. H. Pruett		

Time	Place	President	Secretary	Cor. Secretary	Con. Sermon by
1899	Dallas	R. C. Buckner	{ A. E. Baten	J. B. Gambrell	J. S. Tanner
1900	Waco	R. C. Buckner	{ J. H. Pruett	J. B. Gambrell	D. I. Smythe
1901	Fort Worth	R. C. Buckner	{ A. E. Baten	J. B. Gambrell	O. L. Hailey
1902	Waco	R. C. Buckner	{ F. M. McConnell	J. B. Gambrell	Jeff D. Ray
1903	Dallas	R. C. Buckner	{ A. E. Baten	J. B. Gambrell	G. W. McCall
1904	Waco	R. C. Buckner	{ F. M. McConnell	J. B. Gambrell	Forrest Smith
1905	Dallas	R. C. Buckner	{ A. E. Baten	J. B. Gambrell	W. A. Hamlett
1906	Waco	R. C. Buckner	{ F. M. McConnell	J. B. Gambrell	J. F. Norris
1907	San Antonio	R. C. Buckner	{ A. E. Baten	J. B. Gambrell	W. S. Splawn
1908	Fort Worth	R. C. Buckner	{ F. M. McConnell	J. B. Gambrell	George W. Baines
1909	Dallas	R. C. Buckner	{ A. E. Baten	J. B. Gambrell	B. H. Carroll
1910	Houston	R. C. Buckner	{ F. M. McConnell	F. M. McConnell	E. F. Lyon
1911	Waco	R. C. Buckner	{ A. E. Baten	F. M. McConnell	S. M. Provence
1912	Fort Worth	R. C. Buckner	{ D. R. Peveto	F. M. McConnell	B. A. Copass
1913	Dallas	R. C. Buckner	{ G. O. Key	F. M. McConnell	R. L. Gillon

Time	Place	President	Recording Secretaries		Con. Sermon by
1914	Abilene	S. P. Brooks	D. R. Peveto	G. O. Key	R. F. Jenkins
1915	Austin	S. P. Brooks	D. R. Peveto	G. O. Key	M. E. Weaver
1916	Waco	S. P. Brooks	D. R. Peveto	G. O. Key	George W. Truett
1917	Dallas	M. H. Wolfe	D. R. Peveto	J. L. Truett	J. B. Tidwell
1918	Dallas	M. H. Wolfe	J. L. Truett	I. J. White	D. B. Clapp
1919	Houston	M. H. Wolfe	J. L. Truett	I. J. White	M. T. Andrews
1920	El Paso	J. D. Sandefer	J. L. Truett	I. J. White	Wallace Bassett
1921	Dallas	J. D. Sandefer	J. L. Truett	I. J. White	M. M. Wolf
1922	Waco	J. D. Sandefer	J. L. Truett	I. J. White	T. Y. Adams
1923	Galveston	O. S. Lattimore	J. L. Truett	I. J. White	O. L. Powers
1924	Dallas	O. S. Lattimore	J. L. Truett	I. J. White	M. E. Hudson
1925	Mineral Wells	O. S. Lattimore	J. L. Truett	I. J. White	E. B. Atwood
1926	San Antonio	Pat M. Neff	J. L. Truett	I. J. White	W. W. Melton
1927	Wichita Falls	Pat M. Neff	J. L. Truett	D. B. South	E. P. West
1928	Mineral Wells	Pat M. Neff	J. L. Truett	D. B. South	W. R. White
1929	Beaumont	Lee R. Scarborough	J. L. Truett	D. B. South	J. A. Held
1930	Amarillo	Lee R. Scarborough	J. L. Truett	D. B. South	Marshall Craig
1931	Waco	J. C. Hardy	J. L. Truett	D. B. South	Millard A. Jenkins
1932	Abilene	J. C. Hardy	J. L. Truett	D. B. South	Harlan J. Matthews
1933	Fort Worth	J. C. Hardy	J. L. Truett	D. B. South	W. W. Chancellor
1934	San Antonio	J. C. Hardy	J. L. Truett	D. B. South	E. T. Miller
1935	Houston	J. B. Tidwell	J. L. Truett	D. B. South	G. L. Yates
1936	Mineral Wells	J. B. Tidwell	J. L. Truett	D. B. South	W. H. McKenzie
1937	El Paso	J. B. Tidwell	J. L. Truett	D. B. South	E. D. Head
1938	Dallas	J. Howard Williams	J. L. Truett	D. B. South	J. Howard Williams
1939	San Antonio	J. Howard Williams	J. L. Truett	D. B. South	J. Ralph Grant
1940	Houston	A. D. Foreman, Sr.	J. L. Truett	D. B. South	A. J. Holt
1941	Abilene	A. D. Foreman, Sr.	J. L. Truett	D. B. South	E. S. James
1942	Fort Worth	A. D. Foreman, Sr.	Roy L. Johnson	D. B. South	George W. Truett
1943	Dallas	E. D. Head	Roy L. Johnson	D. B. South	J. M. Dawson
1944	San Antonio	E. D. Head	Roy L. Johnson	D. B. South	E. F. Cole
1945	Fort Worth	E. D. Head	Roy L. Johnson	D. B. South	Porter M. Bailes

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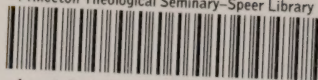
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